THE CHRISTIAN EXERCISE OF FASTING, PRIVATE AND PVBLIKE:

Plainly set forth by testimonies of holy Scriptures, and also of old and late writers:

Wherein is shewed how religious families priuatly, *and the congregations publikely, haue humbled themselues before almightie God, making vse of iudgements past, auoyding euils present, and preuenting future calamities, &c.*

Together with sundrie abuses of fasting in three generations of hypocrites: the first in the dayes of the Prophets: the second in the dayes of Christ: the third in the dayes of Antichrist.

Hereunto also are added some meditations on the 1. and 2. chapters of Iob, to comfort and instruct all such as be afflicted with any crosse, either inwardly in minde, or outwardly in bodie.

By H. HOLLAND *Minister and preacher of Gods word.*

Psalm. 141. *Vers.* 5.
Let the righteous smite me (*for that is*) a benefit, and let him reproue me, (*and it shall be*) a pretious oyle, that shall not breake mine head.

AT LONDON,
Printed by the Widow *Orwin* for *William Young*, and are to be sold at his shop in Canon lane neere the great Northdoore of Paules Church, at the signe of the white Horse. 1596.

The principall points and questions handled in this booke.

1. What kinds there be of fasting. 1.
2. What the religious fast is. 4.
3. How the religious abstinence is diuided into two branches: { 1. Priuate. 2. Publike.
4. What priuate fasting is. 13
5. What the publike fast is. 40.
6. The corruption and abuse of fasting. 93.
7. Some obseruations vpon the 1. and 2. chapter of Iob. 111.

Of the Sacrament. 32.

To the right worſhipfull and his *very Chriſtian good friend, maſter* Robert Cheſter, Eſquier, &c. mercie and peace in Ieſus Chriſt.

THe pure worſhip & ſeruice of God (right worſhipfull) hath two dangerous extremes, ſuperſtition is the one, impietie is the other. The people of this age ſeeming wiſe, to auoide the vnſauerie leauen of popiſh corruption, are fallen aſleepe in carnall ſecuritie & prophanenes. If the prince of darknes had not ſo blinded men, that they can not ſee the beautie of Gods houſe, nor reape any comfort by his ſeruice, this exerciſe of faſting ſhould little need any letters of commendation. For the booke of God ſo commendeth it in the practiſe of the

Saints, Patriarches, Kings, Prophets, Apostles, and Church stories in the fathers and seruaunts of God in all ages: that I can thinke a man but meanely acquainted with Gods worshippe, which doth not otherwhiles exercise himselfe herein. This wil good Bucer testifie with me in these very words: *Cum ieiunia Dominus ipse & Apostoli tantoperè Ecclesiis commendârunt: de Christi certè spiritu, & regno gloriari non possunt, qui omninò nulla seruant ieiunia.* That is, *Seeing the Lorde himselfe and his Apostles haue so commended fasting to the Churches, surely they can not glory of Christes spirite and kingdome which fast not at all.* I haue endeuoured in this treatise to lay open this exercise to the vnderstanding of the simple, in the best maner that I could. I must look for many aduersaries, for the greatest part hath euer declined from pietie to superstition and prophanenes. Therefore (right worshipfull) I come vnto you for protection of Gods trueth: being the more bolde to aske this fauour,

Bucer de regno Christi lib. 1. cap. 12.

because

because I am so well assured of your loue thereunto, and full resolution to defend the same with al your might during life. Againe, I haue nowe for many yeares knowen your Christian loue towards me for the truths sake, I desire to testifie my hearts affection towardes you in the best manner that I can. The most blessed spirit of Iesus Christ guide and gouerne your spirit, keepe and comfort you and all yours.

Februarie. 12.

1596.

Yours assuredly euer to vse in Iesus Christ during life. HENRY HOLLAND.

To the Christian Reader, mercie and peace in Iesus Christ.

I Haue endeuoured in this treatise (Christian Reader) to lay open this argument of fasting plainly and truely according to the Scriptures. First, the religious abstinence is described: next the branches of the same, the priuat and the publike with their special notes and differences. Thirdly, I haue shewed what causes, and reasons haue moued the faithfull, to exercise themselues in the one and in the other. The priuat fast is onely commended in the practise of the faithfull of all ages. The publike is both commanded by precept, and commended by practise, and was both ordinary and extraordinary. And first for the ordinarie we haue Gods great charge and law written. 1. The 10. day of the 7. moneth ye shall humble your soules. 2. Ye shall doe no worke at all, vers. 29. *and it shall be a feast of* Kippurim, *a day of reconciliation.* 4. throughout their dwellings, vers. 31. 5 an ordinance* for euer. *The practise and obedience of this lawe wee haue noted. Heb.* 9.7. But into the second *(Tabernacle)* went the high priest alone, once euery yeare, &c. *that is, this solemne day appointed. This law of a generall ordinary fast for the Iewes, may seeme to binde vs, and might no doubt bee profitable for the Christiãs vnder the Gospel, if it were obserued. The cause of this fast (saith one) was that the wrath of God might not breake out, or being broken out, that it might bee a meanes to returne it home againe: the same cause remaining, wise men will conclude the effect shall continue. Againe (saith he)*

Leuit 23.27. 16.29.

Generall ordinary fast.

* Leuit. 16. 31.

this exercise being a meanes to humble a man before his God, was there any degree of humiliation, necessary for that people, which is not as necessarie for vs? Nay, we having receiued vnder the Gospell more benefits then they, the abuse of Gods good gifts and graces in vs, should driue vs to the lowest humiliation that can bee, so it bee lawfull and warrantable by the word of God. The extraordinary was either signified by prophet, and so commanded of God immediatly as wee see by Ioel: or published by Gods Vicegerents, princes and priests, the presidents and gouernours of Gods people, as shall appeare by sundrie examples of the Scripture in this treatise following.

Generall extraordinarie fast.
Ioel. 1. chap. ver. 14. 2. cap. ver. 15.

Superstition hath euer preuailed in the world, where Gods grace and light was wanting, to corrupt all the pure worship of God, but neuer so much abused any one exercise of religion as this of fasting. The very Heathens abuse fasting in the worship of their false gods. The priests of Egypt euer abstained from flesh and wine, and thought this a matter of great deuotion. The wise men of Persia, their diet was but farina & olus, course bread and hearbes. The wizards of India, when they came to the priesthood of the Sunne, did euer after abstaine from flesh. The priests of Egypt fasted 3. dayes before they sacrificed. So the diuell commandeth coniurers to fast three dayes before any magicall practise of coniuration. And to be short, Mahomet extolleth fasting: for the Turkes fasted in the siege of Constantinople, & hauing wonne the citie, ascribe this great victorie to their fasting. But to passe by these Pagans, and to come vnto the Church, for this corruption crept also into it, euen from the beginning. In the dayes of the Prophets it was thought a seruice which might highly commend a man with God. In the dayes of Christ, the Essees and Pharisees did farre exceede the former ages in the abuse of fasting. And to come vnto the Gospel, Superstition in time did so gather strength, where light was quenched, that all the pure worship of God was at last quite thrust out of Church doores. The yeare of Christ 220, the Montanists began to be very superstitious in the abuse of fasting, and rose vp will-worship, as appeares

Esay. 58.
Zach. 7. & ca. 8.
Philo.
Ioseph.

Anno. 220.

with

with Tertullian in a whole treatise of fasting: for herein he doth Montanize daungerously, for following their very words and phrases, he sayth: Fasting is a meanes to purge vs from sinne and death, an expiation and satisfaction for sinne and a meanes to reconcile vs vnto God. *After these the Manichees followed, commanding and teaching men to abstaine from all flesh, egges, wine, &c. Then were spread abroade into many parts of the world the monasticall lawes and rites of fasting, which first began in Egypt, and from thence came into Syria, and by meanes of Eustathius crept into Armenia, afterwards by Basill into Greece, and of Ambrose into Italy. About this time Basill began to exhort mightily vnto fasting, and yet were no lawes made to binde consciences. But Epiphanius anon after made Bishop of Cyprus, began not onely to exhort, but also to commande lawes, and the times of fasting, &c. as constitutions and traditions apostolicall, cleane contrary to the doctrine, custome and libertie of the old Church, as appeareth with Socrates, lib. 5. cap. 21. For* there was no Scripture or lawe written by the Apostles *(sayth Socrates)* concerning fasting. *And Chrysostome counts fasting a thing indifferent: his very words are these:* Sunt quidam ciborum inter se, *&c.* Many striue about meates: so let vs striue and endeuour to take away this custome of swearing (sayth he) and these wicked othes which men rap out so thicke amongst vs. This is better then all fasting. The care and time wee spend about abstinence from meates, let vs spend in learning and labouring to abstaine from swearing. For it is madnes (sayth he) lightly to regard things forbidden, and to striue about things indifferet. We be not forbidden to eate, but we be to sweare, &c. *If the holy writers had well considered these words of the Apostle,* bodily labour profits little, but pietie is profitable vnto all things: *they would not so lightly haue fallen into these high and hyperbolicall commendations of fasting, which afterwards gaue such occasion to Antichrist, to abuse this exercise in the Church of God. For when the man of sinne came to sit as generall and vniuersall Bishop in the seate of pestilence, there were*

Tertul. de iuuna.

Anno 280.

August. contra Faustum lib. 6. cap. 5. & lib. 30. c. cap. 5.

Anno 360.

Basil & Nazianzen did weaken them selues so much with fasting.

Socrates story is to be noted.

Chrysostom homil. 44. ad populum Antioch.

* *Iejunium est adsaphoron. Nos concessis abstinentes, prohibita audemus?*

Chrysost. homil. in Math. 47.

Iejunium in ebero Virtutū extremū certe sortitur locum.

strong lawes made to binde consciences. The Popes schoolemen did preach and write, that fasting was a worke to purchase and merite grace, pardon of sinnes, reconciliation with God, and a speciall worke to purchase heauen, marueilous effectuall and profitable for the quicke and dead. *I speake their owne words, as after shall appeare. Thus then thou seest (Christian reader) what an argument this is which I vndertake to commend vnto the Church of God. I know it requires more strength and time then I haue or can haue any. Notwithstanding, I was thus moued and imboldened to publish this small treatise. First, for that I finde but few to haue done any thing in this manner in english of this argument. I haue written therefore that the ignorant might better know and more practise fasting: trusting that the Lord will in time supply what here is wanting. Next, my desire is to stirre vp the faithfull people of God, because of some dangers threatned these times against vs, by prayer and fasting to begge a generall pardon of sins, and christian courage for prince and people, and our whole armie to fight the Lords battels. And to stop the mouthes of Machiuelists, which are not ashamed to say, that preaching, prayer and fasting be meanes to cast downe, discourage, and to make a people faint hearted. And this doe fooles beleeue because they neither beleeue nor loue the trueth. But the spirit of God speaketh the contrary, testifying vnto vs of the courage and good successe of Iosuna, Dauid, Iehoshaphat, Ezra, Nehemias, after prayer and fasting.*

August complaineth much against the like in his time: Epist. 119. what would he haue done, if he had seene the the ages folowing.

Cem. lib. 2. cap. 2. Ier. 38. 4. 2. Thes. 2. 11.

Lastly, I was moued hereunto by the spitefull speeches and writings of our common aduersaries, who falsely accusing our profession, cry in the eares of the simple, and publish in their bookes, that wee count [a] fasting but a morall and Christian temperance, a fasting from sinne, &c. *And yet a more manifest calumniation:* [b] The heretikes count fasting *(say they)* but a matter of policie.

a Rhemis. T. Acts. 13. cap. annot. Num. 3. b Luke. cap. 2. *Rhe. T. annot. Num. 17.*

That fasting is a matter of policie we neuer held, but that abstinēce from flesh may be commanded for policies sake we confesse.

To answer these accusers. First I say vpon mature and deliberat consideration, and for good policie, doe the lawes of this kingdome commende an abstinence from flesh for some dayes in the weeke, &c. For maintenance of nauiga-

tion: for breeding and increase of cattell: and that the trade of fishing and fish markets might be continued in our land: as by the very words of the statute may appeare. Be it further enacted by the authoritie aforesayd, for the benefit and commodities of this Realme, to grow as wel in maintenance of the Nauie, as in sparing and increase of flesh, victuall, in this realme, &c. that it shall not bee lawfull for any person or persons within this realme, to eate any flesh vpon any dayes now vsually obserued as fish dayes, vpon paine that euery person offending herein, shall forfeite 3. pounds for euery time he or they shall offend, or els suffer 3. moneths close imprisonment, without baile or mainprise. *To this order is yet further added a good caution, as followeth.* And because no manner of person shall misiudge of the intent of this statute, limiting orders to eate fish, and to forbeare eating of flesh, but that the same is purposely intended and meant politikely for the increase of Fishermen, and Mariners, & repayring of Port-townes, and nauigation, and not for any superstition to bee maintained in the choyce of meates: be it enacted, that whosoeuer shall, by preaching, teaching, writing, or open speech notifie, that any eating of fish, or forbearing of flesh, mentioned in this statute, is of any necessitie, for the sauing of the soules of men, or that it is the seruice of God, otherwise then as other politike lawes are to be, that then such persons shall be punished as spreaders of false newes are and ought to bee. *And this is the Christian policie which our friends, of Rhemes haue stumbled vpon. This abstinence commaunded by our lawes, is an abstinence for order sake, as the learned Ierome speaketh; which whosoeuer disliketh is no friend to the common wealth, and may well be accounted a man of weake iudgement: for as Augustine speaketh wisely,* Quod neque contra fidem, neq; contra bonos mores iniungitur, indifferenter est habendum, & pro eorum inter quos viuitur societate seruandum. Looke whatsoeuer is inioyned *by order*, that is not contrarie to faith, nor contrarie to good maners, that we must repute as a thing indifferent, and obserue the same

5. Eliz. cap. 5. title. certaine politique constitutions, made for maintenance of the nauie.

Zia. Hist. Dict.

Ordinis causa, com. in Gal. cap. 5.

A good rule for things indifferent.

Epist. 118.

Note the word contrary.

for that societie sake wherein we liue.

And yet I further answer the Rhemish aduersaries that our godly wise gouernours, Church and people, doe also truly and in heart imbrace the religious abstinence described and commended of God in his word, & haue & doe practise the same when occasions are offered and as need requireth. And this shall well appeare also by a publique fast commanded by our gouernours, and kept in our Church in Anno 1563. *For then, first our most gracious Queene meued with a motherly affection for the mortalitie of her subiects and people, signifieth her good liking of a Christian fast, by her princely and expresse charge, to the Archbishop then being, all which as a worthie president for all posterities I haue inserted, as followeth:* Most reuerend father in God, right trustie, and right welbeloued, we greete you well: Like as Almightie God hath of his meere grace, committed to vs next vnder him, the chiefe gouernment of this realme and the people therein: so hath he of his like goodnes, ordained vnder vs sundry principall ministers, to serue and assist vs in this burden. And therefore consideriug the state of this present time, wherein it hath pleased the most highest, for the amendment of vs and our people, to visite certaine places of our realme with more contagious sicknes, then lately hath beene: for remedie and mitigation thereof, wee thinke it both necessarie and our bounden dutie, that vniuersall prayer and fasting be more effectually vsed in this our realme. And vnderstanding that you haue thought and considered vpon some good order to be prescribed therein, for the which yee require the application of our authoritie, for the better obseruation thereof, amongst our people, we doe not onely commend and allow your good zeale therein, but wee also commaund all maner of our ministers ecclesiasticall, ciuill, and all other our subiects to execute, follow, and obey such godly and wholesome orders, as you being primate of all England, and Metropolitane of this prouince of Canterburie, vpon godly aduise and consideration, shall vniformely deuise, prescribe, and publish for the vniuersall vsage of prayer,

Archbishop Canterburie, Math. Parker.

prayer, fasting, and other good deeds, during the time of the visitation by sicknes and other troubles: Giuen vnder our Signet at our Mannour of Richmond the 1. day of August, the 5. yeare of our raigne. *The order then prescribed by this Archbishop, and practised by the people was commended as followeth.* It is most euident to them that read the scriptures, that both in the old Church vnder the lawe, and in the primitiue Church vnder the Gospel, the people of God hath alwaies vsed generall ~~generall~~ fasting, both in times of common calamities, as warres, famine, pestilence, &c. and also when any waightie matter, touching the estate of the Church, or the common wealth was begunne or intended. And it cannot bee denied, but that in this our time, wherein many things haue been reformed, according to the doctrine and examples of Gods worde, and the primitiue Church, this part for fasting and abstinence, being alwaies in the scripture as a necessarie companion ioyned to feruent praier, hath been too much neglected. Wherefore for some beginning of redresse herein, it hath beene thought meete to the Queenes maiestie, that in this contagious time of sicknes, and other troubles and vnquietnes, according to the examples of the godly king Iehosaphat, and the king of Niniuie, with others, a general fast should be ioyned with generall prayer throughout her realme, and to bee obserued of all her godly subiects in manner and forme following. 1. *First, it is ordained that the wednesday of euery weeke shall be the day appointed for this generall fast.* 2. *All persons betweene the age of 16. yeares and 60. (sicke folkes and labourers in harnest, or other great labours only excepted) shall eate but one only cõpetent and moderate meale vpon euery wednesday. In which said meale shalbe vsed very sober and spare diet, without varietie of kinds of meate, dishes, spices, cõfectiõs, or wines, but only such as may serue for necessitie, comelines and health.* 3. *Item, in that meale, it shalbe indofferẽt to eate flesh or fish, so that their quantitie be small, and no varietie or delicacie be sought. Wherein euery man hath to answer to God, if he in such godly exercises either contemne publike order, or dissemble*

The order of the fast commaunded by the Queene, and published in print by the Archbishop of Canterburie. *Anno.* 1563.

Elisabeth

3

m. 62. 91.

1. Chro. 20.

Ionas. 3.

dissemble with God, pretending abstinence, & doing nothing lesse. 4. Item, those that bee of wealth and abilitie, ought that day to abate and diminish the costlines, and varietie of their fare, and increase therewith their liberalitie & almes towards the poore, that the same poore which either indeede lacke foode, or els that which they haue is vnseasonable and cause of sicknes, may therby be relieued, and charitably succoured, to be maintained in health. 5. Item, that a Sermon
Pag. 5. bee had, preached by such as bee authorized, and the preacher to intreate of such matters especially as bee meete for this cause of publike prayer, &c. 6. Last of all, this day being in this manner appointed for a day of generall prayer and fasting, ought to be bestowed by them, which may forbeare from bodily labour, in prayer, studie, reading, or hearing of the Scriptures, or good exhortations, &c. And when any dulnes or wearines shall arise, then to bee occupied in other godly exercises: but no part therof to be spent in plaies, pastimes, or idlenes, much lesse in lewd, wicked, or wanton behauiour.

I haue thus purposely set before thine eyes, Christian reader, the religious care of our good Prince and gouernours, partly to stop the mouthes of aduersaries, which perswade men that wee despise fasting: partly to stirre vp Gods faithfull people of all degrees, to renue their zeale in
Anno 1588. the true profession of the Gospell. And to conclude, we haue
1593. seene some yeares past, a comfortable experience of Gods blessing vpon the priuate and publike fastings and prayers of Gods people in the land. Wherefore let vs in assurance of faith draw neere vnto God, & humbly cast downe our soules againe, in prayer & fasting, to cõfute aduersaries slãders, to euert enemies practises, to the glorie of God, protection and deliuerance of his Church, confirmation of our owne faith, soules and consciences, by and through Iesus Christ: to whom with the Father and most holy spirit, three distinct persons, one inuisible, euerliuing and euerlasting God, be all praise for euer, Amen.

Thine in the Lord Christ Iesu,
Henry Holland.

The Christian exercise of fasting, according to the Scriptures.

Matth.6.vers.16.17.18.

16 Moreouer, when ye fast, looke not sowre as the hypocrits: for they disfigure their faces, that they might seeme vnto men to fast. Verely I say vnto you, that they haue their reward.

17 But when thou fastest, anoynt thine head, and wash thy face.

18 That thou seeme not vnto men to fast, but vnto thy Father which is in secret: and thy Father which seeth in secret, will reward thee openly.

OVr blessed Lord and Master Iesus Christ, hath knit together in the first part of this chapter 3. speciall poynts, which cannot well be seuered, Almes, Prayer, and Fasting. For by fasting we giue wings to our own prayers, & by almes we cause *the loynes of the poore*, if their hearts can not, *to blesse vs*, to pray with vs, and to speake to God for vs. The Pharisies abused all these three good exercises in a spirituall pride and ostentation. Therefore our Sauiour Christ teacheth vs first for almes, how to auoyd the pharisaicall vainglorie, and how to please our heauenly fa- Iob.31.19.20.

ther,

ther, verſ. 1.2.3.4. Secondly for prayer, how to auoyd the ambition of the Phariſies, and how to pleaſe our heauenly father, verſ. 5. and 15. Thirdly for faſting, how to renounce their hypocriſie, and how to pleaſe the heauenly father, verſ. 16.17.18.

- In theſe 3. ver. I note two things.
  - 1. A dehortatiõ frõ the abuſe of faſting: this hath 2. branches, verſ. 16.
    - 1. The deſcription of an hypocrites faſt, by 3. markes.
      - 1. *They looke ſowrely.*
      - 2. *They diſfigure their faces.*
      - 3. *They deſire to bee ſeene of men.*
    - 2. The confirmation of the dehortatiõ, or a teſtificatiõ of Chriſts diſlike.
      - 1. By Chriſts vſuall oth or aſſeueration: *Verely, I ſay vnto you.*
      - 2. No reward of GOD, but ſhame.
  - 2. An exhortation to the right vſe of faſting, verſ. 17. 18. containing two points.
    - 1. A demõſtratiõ of the ſimplicitie of a true faſt, by 2. argumẽts.
      - 1. Of adiuncts, verſ. 17.
        - 1. Anointing the head.
        - 2. Waſhing the face.
      - 2. End, verſ. 18. that thou maiſt appeare to God to faſt, & not to men.
    - 2. A confirmation.
      - 1. From the good reward following, verſ. 18.
      - 2. By anſwering an obiection.
        - Ob. It is dõne in ſecret, therefore the reward is loſt.
        - Anſ. God ſeeth in ſecret, and will rewarde thee openly.

The

The sense.

Vers.16. *Moreouer, when ye fast.* That is, I appoynt ye not to fast * twise in the weeke, as the pharisies and hypocrits doe, Luk.18.12. but when ye fast, either occasioned for priuate respects priuatly, or hauing a charge from God and his Church publiquely, Leuit.23. then, &c. but this instruction concernes specially the priuat fast. *Sowre.* The word signifieth one that carrieth an heauy countenance, or an angrie face, cleane cõtrary to this, is a cheerfull countenance, Genesis 40.7. The Septuagint vse this word, whereas the Hebrue is: *wherefore looke ye with such euill faces, or so sadly this day?* The Syriac translation hath another worde to bee noted: for that is: Bee not ye *Cemarims*, or as the *blacke Cemarims.* It may bee the Syriac translator did vse this word, for that these pharisees did not onely looke sowrely, but vsed also the Cemarims blacke attyre, the more to bee seene of men that they fasted. See 2.King.23.5.Hos.10.5.Zeph.1.vers.4.

Disfigure, or obscure, or deforme their faces, that is, they make their faces appeare worse than they bee naturally. They cause that their naturall countenance may not appeare.

Anoynt thine head, and wash thy face. That is, bee cheerefull: for their oyntments were vnto them for the same vse, as our sweete perfumes and compound waters be vnto vs. See 2.Sam.12.20.&c. Vers.17.

Reward openly. That is, heauen and earth shall see thy reward, men and Angels shall know thee, and thy feare and fasting, if it bee in faith, and as hee hath prescribed in his word, it is accepted of God, & shall be rewarded both in this life, and the life to come: for so is the promise for all true worshippers, 1.Tim.4.8. Vers.18.

Now concerning this Christian exercise of fasting, and the practise thereof here commended by our Lord and Sauiour Christ, I thinke it best we procede to speake in this manner following.

* *Ieiunabãt bis in sabbatho.* 2 *& 5.die. Epip. contr. haereses, lib.1.tom.1.* ἀνυδρωτί.

Tremel. ex sirin Cemarim.

ἀφανίζουσι.

1. *To consider what a religious fast is, and how it may be described according to the Scriptures.*
2. *How a religious fast hath his two branches or specials, the priuat and the publique: and here first what a priuat fast is, and how it may best be defined.*
3. *What motiues and reasons haue caused the faithfull to practise priuat fasting in all ages, and whether we ought not to fast also in the like occasions.*
4. *What a publike fast is, and for what causes the same is to be published, and by whom in the Church.*
5. *The abuse of fasting by 3. generations of hypocrits.*
   1. *In the old Church in the daies of the Prophets, the first generation of hypocrits.*
   2. *In the daies of Christ, a more detestable generation of hypocrits.*
   3. *In the daies of Antichrist, not only abusing, but wholly corrupting this holy exercise of fasting.*

The first Question.

VVhat a religious fast is, and how described according to the Scriptures.

OF fasting, I finde there are many kinds very good and commendable all, and needfull to be knowne and practised of men. First, wee haue a naturall fast prescribed by the learned Phisition to preserue and to restore health: good to dissolue and consume raw humours, and to expell superfluous excrements out of the bodie. Of this fasting speakes one learned Phisition: *Looke what diseases, fasting and emptines cannot helpe, cure them by medicine.* Againe, *Fasting and emptines, obseruing conuenient time and season, is good for health, and that cure which is by it, is very wholesome and profitable for the bodie.*

Hipocr. Qui integra & constanti ætate sunt, optime ferre possunt sciunium.

Fernel. meth. lib 2. cap. 20. quos morbos inedia non sustu-

die. Of Aurelianus an Emperour of Rome it is sayd, that being sicke he neuer sent for a Phisition, but cured himself with abstinence. This is a good and needfull fast: but of this we may not passe our bounds to speake much in this place.

lis, medicatione curato.

Ibid. Salubris est tempestiua abstinentia, & aptior ad sitis quæ per ingedim fit curatio.

2. There is also a ciuill fast, which may be vsed to good purpose, and whereof wee haue some examples in the Scriptures. This fast is when men would accomplish or performe any thing with expedition, they abstaine from all meates and drinkes, because their minds are so set on, and intend their present affayres. Such was Sauls fast in the pursute of the Philistines, 1. Sam. 14. 24. where in pride of heart, and but rashly, he gaue this charge: *Cursed be the man that eateth foode till night.* And such was the proude fast of the Iewes, cursing, banning, & binding themselues to the diuel, if they would not fast til they had killed Paul, Act. 23. 12. *Certaine of the Iewes made an assemblie, and bound themselues with an* * *oth, saying, that they would neither eate nor drinke till they had killed Paul.* That cursed bond was fearefull, yet howsoeuer Sathan dealt with them that bond was broken. This fast may be vsed rightly and to good purpose, as for dispatch of matters iudiciall by inquests, for the ending of controuersies in the common lawes of this land. But this is not the fast wee bee to speake of.

indudrnem.

3. A third kind may rightly be called the fast of Christian sobrietie: This the Scripture commendeth and commandeth Gods people to practise all dayes of their life, Rom. 13. 13. 1. Cor. 9. 25. Tit. 1. 7. 8. 1. Thes. 5. 6. Tit. 2. 10, 11. Of this speaketh S. Pet. 1. ep. 5. 7. *Be sober & watch:* reason is added, *knowing that your aduersarie the diuell, as a roring lyon, goeth about seeking whō he may deuoure.* Luxurious, and vncleane men, which know not this vertue, are not able to strike one stroke against Sathan in the spirituall battell. Be sober therefore and watch, sayth Peter. Such as glut and farce themselues with meates and

Christian sobrietie.

drinkes, cannot watch long, but you must watch in bodie and mind: for Sathan is a notable watchman, and a very vigilant. B. as master Latymer calles him. Bernard speaking therfore of this fast, willeth vs to looke circumspectly to all parts euery day: *Let the eye fast, let the eare fast, let the tongue fast, let the hands fast, let the soule it selfe also fast: let the eye fast from curious sights, and all wantonnes: let the itching euill eare fast from fables and euill report: let the tongue fast from slaunder, and murmuring, from vnprofitable and vaine words, and rayling speeches: let the hands fast from idle signes, and all workes which are not commanded: let the soule fast from sinne, and doing our owne will.* So farre Bernard. Another yet further commending this, sayth: *Wilt thou that I teach thee how to fast? fast from all sinne: eate not the bread of maliciousnesse; feede not on the meates of voluptuousnes; be not heat with the wine of luxuriousnes; fast from euill workes, abstaine from euill wordes: suppresse euill thoughts, touch not the stolne bread of false doctrine; desire not the meates of euill and corrupt philosophie to deceiue thee: such a fast pleaseth God.* * This is marueilous needfull in these daies to be commended, for that we haue so many reuellers, gluttons, drunkards, which in few dayes deuoure and consume all their substance and patrimonies, seldome or neuer able to recouer to serue God or man in Church or Commonwealth. The Lord Christ warneth vs carefully to auoyde the contrarie sinnes, Luk. 21. 34. *Take heede least at any time your hearts be outcome with surfitting and drunkennes, and with the cares of this life.* And against the contrarie sinnes cryeth Ezechiel, in his time, assuring vs that *fulnes of meates*, gluttony & drunkennes were the destruction and bane of Sodom, chap. 16. 49. *Behold this was the iniquitie of Sodom, pride, fulnes of bread, and abundance of idlenes was in her, and in her daughters, neither did she strengthen the hand of the poore and needie: but they were haughtie, and committed abomination before*

Iob. 1. 7.

Bernard. de quadrag. serm.

Cyrillus in Leuit. Hom. 8. 9. 10. Ieiuna ab omni peccato, nullum sumas cibum malitiæ, nullas capias voluptatis epulas, &c.

* *Qui ieiunare non potest studeat temperantiæ, abstineat à delictis. Chrysost.*

fore me: therefore I tooke them away as pleased me. Ierome speaking of these sinnes, sayth: *Venter vino affluens spumat in libidinem: The belly inflamed with wine, foameth fourth vncleane lusts.* Thus farre of the fast of Christian sobrietie, commended so much of diuine and humane writers, and not without cause, for that it is so good for health, for bodie, for soule, for the Common-wealth, and for the poore of the lande, specially in the yeares of scarsitie: for then Christians are bound to bee more moderate, more sober, and sparing in all their diet. But this is not the fast which Christ commendeth in our text, nor that we desire principally to commend in this treatise.

4. A fourth kind, we may call a forced or constrained fast: which is when poore or rich or both in famine are constrained to fast, because they cannot finde any meate to feede vpon. This was often in Israel for the chastisemẽt of Gods people, Ioel. 1. and 2. chap. A number haue perished in this abstinence in elder ages, and some no doubt among vs, because the rich are vnmercifull to the poore: and yet for all the penurie of these two yeares past in our land, more haue dyed of surfetting and fulnes, then of want and emptines. Of this reade Ezech. 4. 9. 7. vers. and *Ioseph. Antiq. 3. lib. cap. 12.* This fast pinched the epicures of Samaria, when an Asses head was valued at 80. peeces of siluer, 2. King. 6. 25. And the miserable Iewes which in the siege of Ierusalem fed vpõ some *old oxe dung*, De bello. Iud. lib. 6. cap. 16. *girdles, shoes, skinnes, old fustie hay,* and such like, and a woman vpon her owne child. This is the reward of the long contempt of Christ and his Gospell, Atheisme, Epicurisme, and the like abominations.

A constrained fast.

This fast also is needfull, for Epicures will neuer fast till they be constrained.

De bello. Iud. lib. 6. cap. 12. 14

Boum stercorem suum ad alimẽtũ habebant.

De bello. Iud. lib. 7. c. 7. & 8.

This fast is good for the correctiõ of sinners: *for the Lord openeth the eares of men by their corrections.* But this is not the fast we be to speake of.

Iob. 33. 16.

5. We haue a fift kind of fast, mentioned in the Scriptures, which we may call for distinction sake the miraculous fast: and of this wee haue three speciall examples set

The miraculous fast.

downe, not for imitation, but for instruction and confirmation of our faith. The first is of Moses, hee fasted 40. dayes and 40. nights, to teach that rebellious people that his heauenly prophecies and diuine sermons came from God immediatly, Exod. 34. 28. The second is of Elias, 1. King. 19. 8. he fasted also 40. dayes and nights as a second Moses, to seale vnto the Church of God his prophecies, and to conuert that idolatrous people vnto the true faith of Christ againe. The third example is of Christ, who for the same end and purpose, as they did, fasted so many dayes and nights, to testifie to all the world that his holy Gospell was of like authoritie, and came from the same spirite, Matth. 4. 2. And here it is to bee noted, that these three, Moses, Elias, and Iesus Christ fasted but once this miraculous fast in all their dayes on earth. Mad therefore are they which for imitation of the, prescribe, command and binde consciences to doe the like yearely. But of this abuse hereafter.

M. I. Calu. Vt legem tanquã à cœlo afferret. Com. in Exod. 34. 28.

6. The first kinde of fasting, is that which is most commended by Gods spirite in the practise of the faithfull throughout the whole Scriptures, & this for distinctions sake againe, we may call a religious fast: and this is the onely fast our Lord and Saiour commendeth in our text, and therefore we haue endeuoured to describe it in this manner following, according to the holie Scriptures.

The religious fast.

The true description of a religious fast.

A religious fast is an abstinence, more then ordinarie, not only from all meates and drinkes, but also from all other things which may cherish the bodie, so farre as nature will giue leaue, and ciuill honestie, for one whole day at the least: proceeding from a true faith, and a cheerfull willing minde, principally to testifie our repentance, and to worke in vs a greater humiliation, that our prayers may be more effectuall and better preuailing with God, to obtaine such blessings as concerne our owne wants priuatly, and the publique state of the Church and people of God. I would not be shortlie, I should be obscure, for that I only desire

For so the poet warneth, *breuis esse laboro obscurus fio.*

to

to instruct and teach the ignorant the trueth of this doctrine according to the Scriptures.

The confirmation of this description followeth.

1. *An abstinence from all meates.* So much doth the word signifie in Hebrue, Greeke and Latine, as all good writers testifie. For the Hebrue word *Tsome*, signifieth to afflict and appaire the bodie with abstinence from all meates and drinkes, &c. as appeareth, Ionas 3.7. *Let neither man nor beast taste any thing, neither feed nor drink water.* The same sayth Dauid in his fast for Abner: *So doe God to me and more also, if I taste bread or ought els till the sunne be downe.* 2.Sam.3.35. The Greeke νηστία, doth not signifie to liue sparingly and sober onely, but to taste nothing at all. And as for the Latin *ieiunium*, the best Orator saith the very same of it, that himselfe being sicke of a bloudie fluxe, he was *ieiunus, fasting so as* (sayth hee) *I tasted not so much as water.* *Marc.Tic. lib.7 epist.27.*

2. *From all other things which may cherish the bodie.* So generally bee Dauids words, *if I taste bread or ought els*, 2.Sam.3.35. They were commaunded also to put away their best rayment, Exod.33.5.6. Againe, they were to abstaine from the marriage bed, Ioel.2.16. 1.Cor.7.5. and from all mirth and musicke, Dan.6.18. recreations, delights and pleasures, *and from all ioy of temporall delights*, sayth Augustine, *quest. Euang. lib.2 cap.18.* and to giue themselues to mourning, weeping, and heauines for their sinnes, &c. Nehem.1.vers.4. *I sate downe, I wept, I mourned certaine daies, I fasted, I prayed.* And for this cause also they had their sackcloth and ashes, to signifie that they were not worthie of any attyre, and that they were but ashes. This also was ment by rending their coates. But now Christ in our text sayth, that we may fast, wanting both sackcloth and ashes, yea euen when wee haue washed and perfumed our selues sweetly: for the

We must abstaine, sayth one, *Quantum natura ferre & sustinere potest, quantumque ad excitãdos facit non extinguendos animos sensus.* Eccle.22.6.

Lord regards not the outward ceremonies, but will haue vs cheerefully to worship him, and to reioyce euen in mourning, to rend our hearts, that wee may see our corruptions, and abhorre them and our selues, for the huge masse of sinne which lieth hid within vs, Iob.42. vers.6.

3. *For one whole day.* This sayth Dauid in the place before cited, 2.Sam.3.35. *So doe God to me and more also, if I taste bread or ought els till the sunne be downe.* So Saul, 1.Sam.14.24. So the children of Israel when they went to battell against the Beniamites, they went twise foorth against them to their great losse, the first time they lost 22000. men, Iudg.20.21. the second time 18000. men, ver.25. but the third time it is sayd all the children of Israel went vp, and al the people came also vnto the house of God, and wept, and sate there before the Lord, *and fasted that day vnto the euening*, vers.26. and the next day preuailed against their enemies, vers,35.48. So for Saul & Ionathan, &c. *they wept and fasted vntill the euening.* So Cornelius desirous to receiue that foode which was better to him (as Iob sayth, chap.23.12.) then his ordinarie foode: he fasted also vntill the 9. houre of the day, Act.10.30. The 9. houre of the day, that is about the euening, saith Epiphanius. And when at euen (sayth Chemnitius) they came to eate, they neither made choyce of delicate fish or fruites, neither did they fill themselues with wines or strong drinkes, or fare daintily, as Daniel sayth, *no pleasant bread, flesh or wine*, but they fed vpon such poore things as came next to hand, they fed euer (as the Psalmist sayth) vpon *the bread of teares*, Psalm.80.5. and mingled their *drinke with weeping*, Psalm.102. *bread of aduersitie and water of affliction*, Es.30.20. 1.King 22.27. that is, a poore portion of bread and water. So Iudith all her widowhood excepting the Sabboths: for to dine and fast are set as opposite with August. epist.86. And so Anna, Luk.2. they had no dinner at all, but a light supper when they fasted; for the diet of fasting must bee contrary to feasting, which

Chemit. ex am. Trid. Con. tom. 4. de ieiunio.

which is permitted sometimes the faithfull. Nehem.8.10. *Go and eate of the fat, and drink of the sweet, & send part for them for whom none is prepared.*

In your feasting remember the poore.

4. *At the least.* This is added for that they continued their fast otherwhiles (as occasion was offered) for more daies then one. Hester three daies and nights, chap.4.vers. 16. *Goe and assemble the Iewes in Shushan, and fast ye for me, and eate not nor drinke in three daies & three nights, I also and my maides will fast likewise, and so will I go vnto the King, which is not according to the law, and if I perish I perish.* So the holy Apostle Paul in his conuersion was so rauished with the vision, and so humbled being also blinde, that hee continued three daies without meate or drinke, Acts.9.vers.9. So Nehemias some number of daies, chap.1.1. and Dauid seauen daies for his sonne, 2.Sam.12.but Daniel 21.daies; chap.10.2.3. Nature can hardly beare three daies abstinence, as may appeare by the storie of the Egyptian, who was neere dead, because he had tasted of nothing in three daies and three nights, 1.Sam.30.12. he was sicke before, but this abstinence brought him to deaths doore. These continued fasts therefore for many daies, wanted but either dinner or supper, they had but one meale, and therein, no doubt, they were very sparing, paring away part of their ordinarie, the matter also more course and common then their ordinarie, as appeares by the words of Daniel, chap.10. vers.2.3.

5. *Proceeding from a true faith.* For, *whatsoeuer is not of faith is sin,* Rom.14.23. seeme it neuer so holy. For *without faith it is impossible to please him, and to haue accesse vnto him* Heb.11.6. and impossible to worship him, Rom.10.14. Seeme our seruice neuer so humble and dutifull, if our prayer cannot please him without faith, much lesse our fasting: for this worke is but to attend vpon that: *Non virtus sed gradus ad virtutem:* Not a vertue, but a steppe to vertue: and that we may the better serue

God, *adminiculum orationis*, a staffe to support vs in prayer, and to keepe vs vp watchfull: for fulnes maketh vs drowsie and to forget God. Here therefore all opinion of merit and of the worke done, must neuer take place with vs, and wee must desire this whole exercise may bee blessed, sanctified, and accepted of God in and through Iesus Christ.

6. *A cheerefull willing minde. Oportet exerceri, animo volente, hilari & prompto.* We must exercise our selues in this seruice of God cheerefully, sayth master Bullinger. And this is Christs meaning in our text, Matth.6. vers.17. when hee willeth vs to annoynt, perfume and wash our selues in sweete waters, to be sweet and cheerefull rather then to be sowre, like the hypocrites, or as the blacke *Camarim*. The Lord threatneth to them which want this cheerefulnes in his seruice many plagues, Deuter.28.47. *Because thou seruedst not the Lord thy God with ioyfulnes, and with a good heart, for the abundance of all things, &c.* Godly sorrow will cause godly cheerefulnes of heart and mind, 2.Cor.7.10. and delight in the Lord, Psal.37.4.

7. *To testifie our repentance, and to worke in vs a greater humiliation.* It is (sayth Chemnitius) very truely, both *testimonium pœnitentiæ*, a testimonie of repentance, & *irritamentũ ad pœnitentiam*, and a meanes to worke in vs a deeper humiliation. For the first poynt, fasting is called in Scripture the *humbling of the soule*, Leuit.23.27.16.29. Psalm.35.13. Deut.10.12. For the second, Ezra testifieth, saying, chap.8. vers.21. *I proclaimed a fast, that we might humble our selues before our God, and seeke of him a right way, for vs and for our children, and for all our substance principally. Fasting is acceptable to God, if it bee done without hypocrisie, that is, if wee vse it to this ends, that thereby this mortall bodie, and disobedient carcase, may be tamed and brought vnder, the subiection of the spirit, and againe if we fast to the end, that we may spare to help and succour our needie brethren.* It hath many good vses,

Exam.Con.Tr. p.4.

1.King.21.27. 28.29. 2.Chro.12.6.7 Zeph.2.3.

Master Marshs letter to his friends in Lankeshire. Acts and Monum.

as

as after shall better appeare, for our owne good, for the Church, and for the poore: For what the rich spare this day, the poore must spend, Nehem. 8. 10.

8. *That our prayers may be more effectuall.* Confession of sinnes and prayers euer follow fasting: this exercise is neuer without prayer, for it seruеth in speciall manner to make vs fit for prayer, Nehem. 1. 4. 5. Psal. 35. 13. 2. Sam. 12. Dan. 9. and 10. 1. Cor. 7. 5. &c.

9. *Concerne our wants priuatly and the publique.* This shall appeare in the descriptions following, both of priuate and publique fast.

The second Question.

What a priuat fast is, how it may be best described according to the Scriptures.

The religious fast before described, is either { 1. Priuat. or 2. Publique.

First for the priuate, it may be thus described: *A priuate fast is a free exercise of a religious abstinence, performed by one, or moe, in a familie, priuatly, that our prayers may be more effectuall for priuat and publique respects.*

The proofe.

1. *A priuat fast is a religious abstinence.* This generall is before shewed what it is: the priuat fast, I say, is not the naturall fast, nor the ciuill fast, nor the fast of Christian sobrietie, nor the constrained fast, nor the miraculous fast: it is that, which we haue called for distinction sake, and as it must be according to Gods truth, *the religious abstinēce.*

2. *A free exercise.* This is the first difference and proper note of this fast: it is a free exercise, so is not the publique: for when the Lorde by his Church and Prophets

shall proclayme it, it shall not be free for any man of yeres of discretion to abstaine from it. Leuit. 23. 29. *Every person that humbleth not himselfe that same day, shall euen be cut off from his people:* This shall hereafter in place conuenient better appeare: But this exercise is free for any to take or leaue, as God shall giue occasion. That speech of Augustine must be vnderstood of a priuate fast onely: *Scimus esse ieiunandum* * *ex praecepto, sed quibus diebus, ieiunandum sit, aut non, ignoramus, quia id in literis noui Testamenti nunquam est definitum, ideo ieiunia relinquenda sunt libera:* that is, *We know, we be commanded to fast, but what day we must fast, and what not, we know not, because that poynt is no where concluded in the new Testament, therefore this exercise of fast must be left as free, to vse it when & where the Lord shal giue occasion:* Yet is Epiphanius greatly offended with Aerius, for defending this libertie and fasting on the Lordes day, lib. 3. To. 1. heref. 75. Againe this saith Mr. Bullinger also, *Ieiunium est disciplina sponte suscepta:* It is an exercise which we must practise of our owne accord: the same also saith good Bucer, *Nec pie praestari ieiunium potest, nisi vltroneo spiritu suscipiatur. There can bee no religious fast, but when that exercise is performed with a free spirit and a willing minde.* There must be also a willingnes and a chereful nes in the publike fast, but then is not the same libertie of leauing and liking, which is here graunted.

See his epist. 86 *Ad Cassulanum.*

*I know no such precept but one in all the scripture.

Bulling. Math. 6.

Bucer de reg. christ. lib. 1. cap. 12.

3. Performed by one. This is the second difference or note of a priuate fast, for the publike must be performed by the whole congregation: the practise of a priuate fast, by one onely in a familie, we haue in diuerse presidents of the scripture: for so Nehemias fasted alone, Nehe. 1. v. 4. Dauid fasted alone for his childe, 2. Sam. 12. 16. *Dauid besought God for the childe and fasted, and went in, to wit to his priuie chamber, And lay all night vpon the earth, Then the elders of his house arose, to come vnto him, and to cause him to rise from the ground, but he would not, neither*

ther did he eate meate with them: So then he fasted alone, as often also his custome was to doe, Psalm. 35.13. 2. Sam. 3.35. Psalm. 69.10. So Daniel alone, Dan. 9. and 10. chap. so Cornelius alone, Act. 10. ver. 2. & 30. So Anna the Prophetisse alone night and day full often, Luk. 2.36. *There was a Prophetisse one Anna, the Daughter of Phanuel, of the tribe of Aser, which was of great age, and had lived with an husband seuen yeares from her virginitie, and shee was a widow about 84. yeres, and went not out of the temple, but serued God with fastings and prayers night and daye.*

4. *Or moe in one familie:* This is the third difference or note of a priuate fast: this euer is kept in the compasse of one familie, but in the publike fast moe then one, many families, as the congregation will yeeld, are assembled: for this poynt also we be taught by other diuine examples of holy scripture: For Hester and her maydes with her, humbled themselues in a fast priuatly, Hester 4.16. *Fast ye for mee, and eate not nor drinke not, in three dayes, daye nor night, I also and my maydes will fast likewise:* And thus the Master and the familie may exercise themselues religiously in a priuat fast, as hereafter shall yet better appeare.

5. *Priuatly:* This is the fourth difference and note of a priuate fast: for such as fast in a familie, must fast priuatly in their priuat chambers, but the place of the publike is in the temple and publike congregation: such as fast priuatly must separate themselues, Zach. 7.3. because according to the time and occasion, they giue themselues to weeping, meditation, and mourning. So Christ willeth, Matth. 6.18. That wee desire not to bee seene of men to fast, but that our priuate fast bee seene and knowne to God in secret, who notwithstanding will reward vs openly. So Dauid in his priuate fast entered into his priuie chamber, 2. Sam. 12.16. to sequester himselfe from all companies, that he might more freely giue himselfe to mourning, meditation

ditation, fasting, and prayer. This is contrarie to the pride of the Pharisie, who must be seene of men, and knowne by his sowre face, and Cemarims attire, by standing and praying in the sinagogues, and in the corners of the open streetes, Matth.6.5. Luk 18.11.

6. *For priuat and publike respect.* This is the fift and last difference and proper note of the priuat fast, for the priuat fast is, and may bee for the priuat respect of one or many, or for the publike state also of Gods Church and people farre and neere: but the publike and generall fast, is for the publike and generall good of the Church onely.

First for *priuat respects*. So Dauid fasted, to see if by prayer and fasting he might obtaine of God, the life of his childe: 2.Sam.12. and for his owne humiliation often, Psalm.35.13. as did also the Apostle Paul, as he testifieth of himselfe, 1.Cor.9.27. *I beat downe my bodie, and bring it to subiection, least by any meanes, after that I haue preached to other, I my selfe should be a refuse*, or naught worth. And to this end he fasted often for himselfe, and for the Church, 2.Cor.11.27. *in *fasting often*, 2.Cor.6.6. by watchings, by *fastings.

* *Ieiunia voluntaria interpretor. I. Cal. c 8. ibidem.* They were voluntarie, not constrained fastes.

Secondly for *publike respects*, wee ought also priuatly, for our brethren, for the whole Church of God, specially that Church and land wherein we liue, and haue receiued so many of Gods sweete blessings, spirituall and temporall: and for neighbour Churches also, as neede and occasion shall so require. Dauid fasted priuatly for the common good of his enemies, that God *would giue them repentance, that they might know the trueth, and come to amendment of life, out of the snare of the diuell*: For this cause he saith, Psalm.35.13. (speaking of his enemies) *Yet I when they were sicke, I was clothed with a sacke, I humbled my soule with fasting, and my prayer was turned vpon my bosome.* Nehemias fasted alone for the good estate of the whole Church certaine dayes, and Daniel also one and twentie dayes, chap.10.2.3.12. and he was heard and comforted.

* A voluntarie exercise. I. C.8. ibidem.

2.Tim.2.25. 26.

comforted. And Peter in his often fastings, had no doube the whole Church in remembrance, for hee saith, *That he careth for all the Churches:* 2.Cor.11.27. and therefore he prayed and fasted for all Churches. So good Augustine, Bishop of Hippo in Africa, when that citie was besieged by the Vandals, he gaue himselfe to fasting, mourning and prayer, and dyed in that siege, as writeth Possidonius. Augustine. Hippo.

And thus farre shall suffice for the confirmation of the description of a priuat fast.

The third Question.

VVhat moued the faithfull, (whose practise is commended by Gods spirit for instruction and imitation) in elder ages, to exercise priuat fastings, and whether we may not, and must not doe the like, in the like occasions.

NOw let vs proceed to teach the ignorant, the manner how, and the time when, and vpon what occasion they must exercise themselues in this religious abstinence: and first here I iudge this to be a firme demonstration, for instruction.

The same motiues, arguments and occasions which moued the faithfull in elder ages to humble themselues in priuat or publike fasting, ought to moue vs: These motiues and occasions following, moued them: therefore they may and must moue vs: This reason I ground vpon this and the like places of scripture: Hebr. 6. 11.12. *And we desire euery one of you, &c. That ye be not slothfull, but followers of them, which through faith and patience inherit the promises.*

Secondly, here remember that wheresoeuer in the scripture Gods spirit speaketh of sackcloth, dust and ashes, rending of their clothes, humbling of their soules, the learned

are of iudgement, that the religious abstinence is there vnderstoode, for these were speciall adiuncts and signes of this exercise, as may appeare if you confer these scriptures, Esay 22.12.13.14. 2.Sam.12.19. 1.Sam.4.12. Ier.6.26. 25.34. with these places, Daniel 9.2.3.4.5. Ionas 3.6.7. 2.Sam.12.16. Hester 4.3. Iosh.7.6.7.

1. Motiue and occasion of fasting, sorrowing for the dead.

The first most auncient president for instruction and imitation in this exercise of priuat fasting, shall be Iaacob: of him it is said, that when hee sorrowed for Ioseph, Gen. 37.34. *Hee rent his clothes, and put on sackcloth about his loynes, and sorrowed for his sonne a long season:* Where we see olde Iaacob gaue himselfe to fasting, weeping and mourning for young Ioseph, and would not bee comforted: and this did he not so much to vexe himselfe in impatiencie, as to stir vp himselfe to prayers for himselfe & the rest of his children & family, & gaue himself more seriously to holy meditations concerning death, the resurrectiõ, & the last iudgement. But least any here doubt of this custome of fasting, whẽ they sorrowed for the dead, because here is no mention of it in expresse words, looke vpon the practise of the ages following; & we shal see this was vsed when they lamẽted for the dead, as for Sauls death, the inhabitants of Iabesh Gilead, *mourned and fasted 7. dayes:* 1.Samuel 31.13. The like doth Dauid for Abner after his death, 2.Samu. 3.35. And againe, Dauid and his men, for Saul and Ionathan, and for the Lordes people. *Then Dauid tooke holde on his clothes and rent them, and likewise all the men that were with him, and they mourned and wept, and fasted vntill euen, for Saul and for Ionathan his sonne, and for the people of the Lord, and for the house of Israel, because they were slayne with the sworde,* 2.Sam.1. 14.12. Shall olde Iaacob so fast and mourne for young Ioseph, the Gileadites for Saul the tyrant, and Dauid for proud Abner? And shall not we also humble our selues in fasting and prayer, for the losse of Gods Church, in the death of religious and wise gouernours, of noble Iona-

thans,

thans, reuerend Samuels, &c. That the Lord may graunt a good supplie? and for many thousands of the Lords people which haue perished at home by famine and pestilence, and in the warres by the sword of the enemie in all reformed Churches round about vs? Many most worthie men are fallen a sleepe and taken from vs, and few haue lamented, and sorrowed in the hearts. So that the Prophets complaint is true: *The righteous perish and no man considereth it in his heart, and mercifull men are taken away, and no man vnderstandeth, that the righteous is taken away from the euill to come*, Esa. 57. 1.

1. Sam. 25. 1.

This last December haue dyed within 14. dayes, three most worthie men, the first for magistracie, the second for the ministrie, the third for the warres, and defence of the lād, which haue done great seruice in their time, the good E. of H. Mr. W. Wh. Sr. R. W.

Aretius loc. com. 129.

This fasting is turned in these dayes into a feasting vpon what occasion or colour of reason I know not. I finde that the heathen had their *conciones funebres*, funerall declamatiōs to praise their dead, and *epulum publicum*, their common banquet when the funerall was ended. Thus was their mourning sodainely changed into mirth, that all sorrowes for the dead, and remembrance of death, a meditation most needefull, might the sooner be forgotten: this abuse we finde also in Christs time.

Thus the fathers gaue themselues to fasting, prayer, and meditations concerning death and Gods iudgement, &c. when they sorrowed for the dead. But we neuer yet reade that they prayed for soules departed.

The same reasons & occasiōs which moued the religious fathers to a priuat and publike fasting, may & must moue vs: But they fasted when they sorrowed for their dead. Therefore so may and must we doe in like manner.

Secondly, I finde that in the conuersion of sinners, and when the faithfull would humble themselues for the reuiuing of their repentance, they exercised themselues in priuate fasting: for it is true that Chemnitius saith: Fasting is not only *testimonium pœnitentiæ*, a testification of our repentance, it is also *irritamentū ad pœnitentiā*, a meanes to stirre vs vp vnto repentance. The ceremonies of dust and ashes are past, Christ biddeth vs annoynt and wash

The second cause of priuat fasting, to humble our selues for the increase of repentance, &c. *Exam. Con. Tri. par. 4.*

our selues: but fasting is not yet abrogated in our humiliation. Rending of the clothes that is past, but rending of the heart that continues still. For the first then, note the words of Christ, Matth. 11. 21. *Woe be to thee Chorazin, woe bee to thee Bethsaida: for if the great workes which were done in you, had been done in Tyre and Sydon, they had repented long agone in sackcloth and ashes.* For poore sinners in their first conuersion vnto God, are often so astonished and cast downe, that little ioye haue they to taste any foode, and it shall be good for them not to doe it, as constrained, but the more to humble themselues, and the more penitently, and effectually to pray and to cry for grace. Of Paul it is sayd in his first conuersion, that hee was so cast downe, that being at Damascus three dayes without sight, all that time he neither did eate nor drinke, Act. 9. 9. Fast therefore and weepe all ye sinners, for the great contempt of Gods couenant, for the prophaning of his name and Sabboths, &c. Rend your hearts, for except you repent ye cannot be saued, Luk. 13. 3. 5. In elder ages (sayth Iustin, Apolog. 2.) *Docentur ante omnia: Sinners are first taught, in prayer and fasting to crye for the pardon of their sinnes, and we pray with them.* Secondly, the faithfull renuing more seriously their repentance for generall or speciall sinnes, they humbled themselues alwaies in priuate fasting, as appeares by many examples: one for all shall bee Iob, whose words are these, (chap. 42. after humble acknowledgement of his sinnes) *I haue heard of thee by the hearing of the eare, but now mine eye seeth thee.* Vers. 5. He sayth, *Therfore I abhorre my selfe, and repent in dust and ashes.* In his confession he sayth, vers. 3. *I haue spoken that I vnderstood not, & which I knew not.* As if he sayd, I acknowledge my frensie and madnes, chap. 3. in cursing the day of my birth, but (such were my torments) I spake vnaduisedly with my lippes, I haue spoken I wot not well what: and because they haue accused me vniustly of hypocrisie, I haue too much iustified

Honor ieiunij, &c This is the commendatiõ of fasting (saith Chry.) not abstinence from meates, but to auoyde sinne.

Remember the first rule.

stified mine owne selfe, and therefore I abhorre my selfe, I detest as all my sinnes in generall, so the speciall sinnes I haue committed vnder this crosse, and I doe humbly repent in fasting, weeping & mourning, trusting that thou wilt receiue me to grace in my redeemer, chap. 19.25. Iesus Christ. Fewe were Iobs sinnes in comparison of our daily and most dangerous downfalles: for he gaue himselfe no rest, peace or quietnes, watching ouer himselfe and his familie, so carefull was he to please God. If Iob therefore for those few sinnes committed, in great agonies and passions of bodie and soule doth so abhorre himselfe, and cast himselfe downe in fasting and mourning, at Gods feete, accounting himselfe but dust and ashes: what must wee doe for our negligences and ignorances, for our continuall sinnes, generall and speciall, knowne and vnknowne? but euer desire to see and know our sinnes, that we may the sooner abhorre our sinnes and our selues for our sinnes, that wee may cite our selues, accuse, conuince, and condemne our selues, and pronounce sentence against our selues: so *iudging our selues we shall not be iudged*, 1. Cor. 11. 29. 30. 31. So abhorring our selues for our sinnes, wee shall bee beloued and blessed of God in his Christ. Learne therefore of Iob how to confesse thy sinnes, and to abhorre thy selfe in vnfained repentance: no knowledge of God, no knowledge of sinne: no sight of sinne, no sorrow for sinne: no sorrow for sinne, no confession of sinne: no confession of sinne, no desire of grace: no desire of grace, no pardon can bee graunted: no pardon graunted, the seale is denied. Therefore desire to see thy sinnes, and so to abhorre thy selfe, &c. This example neerely concerneth such as in any extremities, specially in grieuous diseases and maladies of bodie, as the pestilence, or pestilentiall feuers, conuulsions, and the like: or in troubles of minde whatsoeuer, haue spoken idly, furiously, and impiously of God in any manner, let them here learne of Iob, when GOD shall restore them to health

Chap. 3.

Iob. 13. 15.

Chap. 1. 5.

Chap. 3. 25.

againe, how to abhorre themselues and their sinnes, in fasting and mourning: So cast downe thy selfe, and be well assured God shall aduance thee. *Quo frequentior est luctatio, &c.* The more wrastlings we haue with Sathan, with our owne corruptions, and with temptations, *hoc frequentior esse debet abstinentia*, the oftner must we vse this holy abstinence. Bulling. Matth. 6. *Requiritur à ieiunantibus mortificatio carnis sine qua impium est ieiunium:* Mortification of the flesh must be one end of our fasting, otherwise our fast is an vngodly fast. Gualt. in Esai. hom. 164. And for this cause fasted Dauid often and the Prophets, Psal. 109. 24. 69. 11. and the Apostles, 2. Cor. 6. 6. Cornelius, Act. 10. I conclude therefore:

The same reasons and occasions which moued the religious fathers to exercise themselues in priuat or publique fast, may and must moue vs to fast also. But they fasted for testification and increase of vnfained repentance. Therefore so may and must we doe in like manner.

A third cause of priuat fasting, the cure and comfort of the sicke.

Thirdly, I finde that the holy seruants of God, as when they would be the more humble and deuout in prayer for themselues, to preuent or remoue any calamities, they gaue themselues to fasting: so also when their brethren were in like dangers, they prepared themselues to cry vnto God for them, in a religious abstinence. The holy man of God Dauid fasted for his enemies when they were sicke, and prayed right humbly that God would giue them repentance vnto life, Psal. 35. 13. how much more then did hee performe this duetie for his good brethren in the like occasion? For we be commanded of God to cherish this Christian sympathie in our hearts. Rom. 12. 15. 16. *Weepe with thē that weep, be of like affectiō one towards another,* And the sicke wee bee commanded to haue in speciall regard, and to consider of them as if wee were in their case, for the time present. Iames 5. Psalm. 41. 1. 2. 3. *Blessed is he that iudgeth wisely of the poore, &c. The Lord will strengthen him vpon the bed of his sorrowe, thou hast turned all his*

2. Tim. 2. 25. 26.

The visitation of the sicke.

his bed in his sicknes. For this cause againe we haue a notable example of ancient record in Gods booke, in Iobs friends: of whom it is written. First, that they agreed together as good friends and louing brethren, to come to lament with Iob, and to comfort him, chap. 2. vers. 11. Secondly, when they came to that place, whether because of smell, or infection, or both, it is vncertaine, standing a farre off, they lift vp their voyces and wept, vers. 12. Thirdly, they humbled themselues before God in fasting and prayer for him seauen daies and nights, vers. 13. In this example we may note what wee are bound to doe in the visitation of the sicke, and in comforting our brethren in their afflictions. First then consider of their loue, this was great, that being such great mē for learning & wealth, yet they come to cōfort a man in miserie. This dutie the Lord commandeth, Iames 5. that we performe to all men: *Is any sicke?* and God promiseth his mercie and fauour to such, Psal. 41. Great must bee our loue to all men, but our bowels must bee full of brotherly affection to the Saints, 2. Pet. 1. 7. Secondly, consider their agreementt in faith and loue, and good affection, vers. 12. to performe this duetie. This also is required in such as will receiue a blessing by fasting, prayer, and conference with the sicke. It is euer to bee wished that the faithfull, *Be like minded one towards another, according to Christ Iesu, that with one mind and one mouth they may praise God, euen the father of our Lord Iesus Christ*, Rom. 15. 5. 6. For the Lords promise is sure and certaine to such well agreeing brethren. *If two of you shall agree on earth vpon any thing, whatsoeuer they shal desire, it shall be giuen you of my father which is in heauen. For where* * *two or three are gathered together in my name, there am I in the middest of you.* Matth. 18. 19. 20. For this agreement wee finde the faithfull in the Primitiue Church commended in many places in the storie of the Acts: *When the day of Penticost was come, they were all with one accord in one place.* Act. 2. 1. And again,

The loue of Iobs friends.

φιλαδελφία.

*Vbi tres, ibi ecclesia est, licet laici. Tertul. de exhort. cast.

ὁμοθυμαδὸν.

ὁμοθυμαδὸν. gaine, *They continued daily with one* accord in the temple*, verſ.46. And of their ſweete prayer which was foorthwith heard and graunted. Act.4.24. It is ſayd, *they lift vp their voyces with one accord:* and verſ.32. that *the multitude of them which beleeued were of one heart and of one ſoule.* That is, of one minde, will and affection. It were to be wiſhed alwaies, that *we proceede by one rule, and that wee ſhould minde one thing*, Phil.3.verſ.16. But for that few bee come to this perfection, & the weaker muſt varie in iudgement often, therefore the ſtrong muſt beare with the weake, till God reueale and teach them better things, and the weake muſt not bee lightly offended with the ſtrong, for hauing receiued a greater meaſure of knowledge: but howſoeuer they may diſſent in ſome opinions, yet muſt they conſent with one accord, as knit in one heart, and as hauing but one ſoule, when they will powre foorth effectuall prayers before God, as the former preſidents teach vs.

ὁμοθυμαδὸν.

The ſimpathie of Iobs friends.

3. Thirdly, I finde alſo in theſe men a chriſtian ſympathie, this appeares in their weeping, and rending of their clothes: they felt in the beginning ſuch paſſions in themſelues, as if their ſoules had been in his ſoules ſtead: as Iob after wiſheth, chap.16.4. that is, they mourned as if they had been in the ſame caſe: ſuch men onely can miniſter comfort and pray effectually for the ſicke. Iam.5.5. *The prayer of faith ſhall ſaue the ſicke.*

Iobs friends faſt and pray together.

a.Sam.12.

They ſprinkled duſt on their heads & ſate downe, as their manner was in faſting and mourning.

4. Fourthly, being thus prepared, affected and aſſembled, they giue themſelues (I take it) to prayer and to faſting ſeauen daies and nights: for they ſate downe ſo long vpon the ground by him, as Dauid did, when he faſted & prayed for his child. And we muſt not imagine theſe reuerend, faithful wiſe men, ſhould paſſe their time otherwiſe, or ſhould come to the place to perſonne the leſſer dutie, and neglect the greater. Therefore I ſay they faſted and prayed, and ſpake to God much in prayer, albeit they had not a word of conference with him, becauſe they ſaw his

griefe

griefe was such that it was painfull for him to heare, and more painfull to answer them againe.

5. Fiftly, wee finde also that after all this, they labour with long speeches & conference with him, to bring him, as S. Iames warneth, *to confesse his sinnes*, Iames 5.16. but being in an error, and iudging him, because of so strange a calamitie, an hypocrite, and out of Gods fauour, & proceeding therefore the more vehemently and bitterly against him, as desirous to humble him for his good, they faile of their purpose. Such therefore as will worke effectually any good in visitation of the sicke, must know the patients life and calling, his knowledge, his feare, his affections, his loue, his life and conversation: whether Sathan hath wounded him, and in what manner: They must bee prouided of examples, to teach them the Lords proceedings with others his deere children in like manner. But nothing comparable to our owne experience. Here therefore let them pray earnestly for the spirit of iudgement, for that Sathan hath many strange and inuisible delusions. And remember alwaies the prouerbe, *A word spoken in his place, is like apples of gold with pictures of siluer*. Prou. 25.11.

Conference with the sicke.

We must craue for wisedome to consider wisely how & what to speake to the sicke.

A gracious speech healeth the passions of the soule.

6. Sixtly, S. Iames requireth that they be faithfull and righteous men, that wil performe this dutie: and no doubt so were these great men which came to Iob. They must bee faithfull men, and powre foorth the prayers of faith: for wanting faith, they cannot speak one word vnto God, Rom. 10.12.13.14. They must be righteous men, for otherwise their sacrifice is reiected, Prou. 21.27. and the sicke can haue no comfort in them. The prayer of a righteous man πολὺ ἰσχύει is of great strength, and preuaileth with God, working effectually. Iames. 5.16.

Such as will fast and pray for the sicke, must be faithfull and righteous men.

ἰσχὺς δικαίου πολύ.

The sicke can haue no comfort by wicked men in their sicknes.

7. Seuenthly, Saint Iames requireth also that the patient confesse his sinnes, and ioyne with his brethren in faith and prayer. Vers. 16. *Confesse your sinnes one to another, and pray one for another.* Surely the Lord Christ requires

πίστις ἐπιτελεῖ τὴν ἰσχύν.

Faith of the patient.

quires also faith and humiliation in all them on whom he wrought his miraculous cures: as Matth.9.22. *Daughter be of good comfort, thy faith hath made thee whole.* And so most commonly hee asketh of their faith, how they are perswaded of his grace, loue, power & might to doe them good. Commending faith often, Matth.8.10. and 9.2.3. Luk.13.16. And Cyprian speaking of the visitation and cure of the sicke in his time, saith: *Prout fides patientis adiuuat:* That is, *As the patients faith helpeth:* so preuaile we with God, in the visitation of the sicke in fasting and prayer. And this God so wrought at the last, that these friends with Iob, and Iob with them humbly confessed their sinnes and preuailed with God, so as Iob was restored to a better state then he had before. chap.42.

4. *Tract. de ido. Vanitat.*

Perseuerance in fasting and prayer for the sicke.

8. Eightly and lastly, these men wee see had zeale to perseuer and continue this holy exercise of fasting and prayer for many daies: and to continue their admonitions, instructions and conference yet a longer time. For albeit the Lord heareth alwaies the prayers and supplications of his seruants, in the very beginning: notwithstanding he sheweth not alwaies any full graunt of them long after, because he would haue his children more earnestly to sue vnto him, by petitions and supplications, and to waite vpon him. So the Apostle admonisheth, that wee perseuer and continue in prayer, wayting and expecting with patience a blessing from the Lord. This Daniel teacheth vs by his practise and experience: *At the same time, I Daniel was in heauines for three weekes of dayes. I ate no pleasant bread, neither came flesh, nor wine in my mouth, neither did I anoint my selfe at all, till three weekes of daies were fulfilled.* This was a patient perseuerance in prayer, fasting, and humiliation, for 21. dayes, then hee receiueth an answer. *Feare not, Daniel: for from the first day that thou diddest set thine heart to vnderstand, and to humble thy selfe before thy God, thy words were heard, and I am come for thy words.* Thus we see, that albeit the

Lord

Lord heareth not at the first crye, yet delighteth hee to see our submission before him, and will graunt our requests in his good time: for wee must not prescribe him his time, nor appoynt him any thing. Let vs remember how to visit our brethren, as here wee bee taught: and this exercise first remember also to practise, when thine owne house, or any in thine house is taken with any grieuous sicknesse, or vnder any special calamitie: So doth Dauid, 2. Sam. 12. Remember Iames: *Is any sicke? send for the elders.* 2. And when our brethren are brought low with any grieuous sicknesse of bodie or minde, as wee heard in Iobs friends. And lastly, this is the onely way to cure the great and dreadfull Sathanicall diseases and euils, which no doubt vexe often many euen in these dayes, incurable to the best learned Phisition. Of such euils and their cure on this wise by fasting and prayer, we haue sufficient instruction with Christ, Matth. 17. 15. where note these poynts. First, a mixt disease or maladie in part naturall, in part Sathanicall: for the father sayth his sonne is a lunatike: so the Phisitions call this sicknesse, because it followeth the course of the Moone, and for that such as are borne in the change are thus lightly pained. But note what the Euangelist addeth, & we shall see the secret cause of it: vers. 18. *Iesus rebuked the diuell, and he went out, and the child was healed in that houre.* Here beholde then a disease in part naturall, in part Sathanicall. Of this M. Caluin sayth, that experience teacheth vs indeede, that this disease doth increase & decrease according to the course of the Moone: *Neque tamen hoc obstat quo minus Sathan naturalibus medijs suos impetus permiscuerit:* 2. Note the cure of this euill in the same place: he sayth it is done not by witchcrafts, sorceries, &c. but by fasting and prayer, as is before shewed, Matth. 17. vers. 21. Therefore sayth Basill: *Ieiunium est armatura ad conflicendum cum diabolo.* Fasting is a weapon to fight with the diuel. And thus farre for the third occasion of priuate fasting. I conclude:

De laudibus ieiunij.

The same reasons and occasions which moued the religious fathers to exercise themselues in priuat fasting, ought to cause vs to exercise the same: but the sicknesses of their brethren, friends, &c. did moue them to this exercise of priuat abstinence. Therfore the sicknesses and grieuances of brethren, &c. must moue vs to this priuat abstinence.

A 4. cause of fasting to performe the duties of our calling faithfully. 1. Cor. 9. 27.

Fourthly, the godly did exercise themselues in this kind of abstinence also, that they might be the more watchfull, faithfull, and readie in soule and bodie, to performe the duties of their callings. For this cause no doubt did Saint Paul fast often, 2. Cor. 6. 6. of himselfe he speaketh, *I beat downe my bodie, and bring it to subiection, least by any meanes after that I haue preached vnto other, I my selfe should be but as a refuse.* This blessed Apostle did watch ouer himselfe, and had a speciall regard to his ministrie, as he warneth Timothie: *Take heede to thy selfe, and vnto thy doctrine: for so doing thou shalt both saue thy selfe and them that heare thee.* 1. Tim. 4. 16. First for himselfe, that he giue example of life answerable to his doctrine: secondly for doctrine, that he be both diligent and faithful therein. For these graces doth he fast and pray often. Concerning Pauls abstinence, in that place before cited: a notable metaphor is vsed in the originall, ὑπωπιάζω, which is borowed from champions, which in elder times vsed buffeting with fists: for these in fight gaue their aduersaries all the blowes and wounds they could, till they had them at cõmand as captiues, to yeeld them seruice with all submission and subiection. So saith Paul, I buffet & beate downe with fasting and abstinence this wretched carcasse and rebellious bodie of sinne, which is so inclined to Sathan and his seruice, that I may more duifully serue and obey my Lord and master Iesus Christ. So saith Hilarie of himselfe and his abstinence in the like occasion *2. O mi asine, ego pascam te palea, non hordeo, ne me recalcitres:* That is, *O mine asse* (so calles he very fitly that which Paul calles his wretched bodie of sinne) *I will feede thee with chaffe,* that

Galath. 5. 17.

that is, I will beate thee so with abstinence, *and not with barlie:* no pleasant bread or prouender shalt thou haue to fat thee, Daniel 10. 2. *least thou kicke me.* i. Hinder me to proceede and walke cheerefully in my calling.

The like similitude vseth Augustine in his *Tract. de vtilitate ieiunij. If thou wouldest ride a horse, which in carrying thee is like to cast thee downe, to ride him safely, wouldst not thou take from him some part of his prouender, and tame him with hunger, which could not be ruled with bit or bridle? *my flesh is the beast, &c.* The Apostle addeth the speciall end of his abstinence to be this, that neither he nor his ministrie and doctrine might iustly be reiected. A notable president for the ministers of Christ, for fasting. This Timothie so followed, that no doubt by his often abstinence and fastings, his stomacke became so weake, that Paul must admonish him as a father, to auoide too much austeritie, and such beating of his bodie with abstinence, least hee become vnprofitable to Gods people. 1. Tim. 5. 23. *Drinke no longer water, but vse a little wine, for thy stomackes sake and often infirmities.* And in like manner offended good Basill and Nazianzen: for with too much fasting, they hurt themselues and the Church of God also: *Basilius & Nazianzenus cum viri essent doctissimi, tamen abstinentijs & chameunijs effecti sunt ecclesia inutiles: Basill and Nazianzen* (saith P. M.) *being very learned men, yet by long fasting and lying vpon the ground, they became vnprofitable vnto the Church of God.* Thus easily doe men fall from one extremitie into another. I conclude this argument briefly, as before.

Subigendo corpori, &c. Wee must vse fasting as a speciall chastisement to tame the bodie. *Leo. serm. 8. de ieiunio. 7. mens.*

**Mea caro iumentum est.*

Pet. Mar. class. 3. ca. 10. ser. 24. Basill complaineth Psal. 15. that his people did as it were sucke bloud of him in euery Sermon he preached, and yet like a good nurse hee is vnwilling to leaue them without spirituall foode for their soules.

We must fast as the holy Apostles of Christ haue done: But they fasted to beate downe sinne, and to performe the duties of their calling faithfully. Therefore wee must fast also for this end and purpose.

Fiftly, the faithfull did fast also priuatly, when they felt the spirit of prayer, Zach. 12. 10. to waxe faint in them,

A fift cause to be more ferueut in prayer.

to stirre vp their spirits, and to prepare themselues to holy meditations and prayers. This is to be seene generally in all examples of fasting, for this is one speciall ende of all their abstinence: for they were well assured this exercise of it selfe, did neither commend, nor discommend them with God: The faithfull doe often finde their hearts so drie, barren and so wretched, that they cannot praye at all. Note therefore for this poynt, that fasting is neuer exercised by the faithfull, without inuocation, confession of sinnes and prayer. Nehemias fasted and prayed, chap. 1. 5. Dauid fasted and prayed, 2. Sam. 12. Psalm. 35. 13. Daniel fasted and prayed, chap. 9. and 10. Cornelius fasted and prayed, chap. 10. ver. 29. and Paule biddeth vs knit these together when we haue neede of more strength to put vp our supplications in waightie affaires, which conceme vs or the Church of God: abstaine from the mariage bed saith hee, *With consent for a time, that yee may giue your selues to fasting and prayer*, 1. Cor. 7. ver. 5. where againe, least any should thinke ouer highly of this exercise, or conceiue any opinion of holines, merit, &c. hee addeth also, not vnmindefull of our infirmities: *and againe come together that sathan tempt you not for your incontinencie.* This appeareth plainly in the wordes of Ezra, that one principall ende and vse of all fasting publike and priuat, is to make vs more fit for prayer, Ezra. 8. 21. *I proclaymed a fast that wee might humble our selues*, to what end, *that wee might seeke of him*, that is, by prayer begge of God, or put vp our petitions vnto God, *a right way*, to escape the enemie, *for vs, for our children, and for all our substance*: and that this seeking was by prayer, appeareth in the wordes following, vers. 23. *So wee fasted and besought our God for this, and he was intreated of vs.* In prayer the soule must bee lifted vp to God, Psal. 25. 1. and powred forth as it were before the Lord, 1. Sam. 1. 15. a worke which no naturall man can performe, before hee hath receiued the spirit of faith, 2. Cor. 4. 13. Rom. 10. 14.

Ieiunijs preces alere, ingemiscere, lachrimari, & mugire dies noctesque ad dominum. Tertul lib de penitent. Ieiunium preces nostras subuheit in cœlum: Fasting giues wings to our prayers. *Basil. Homil. 1. de laudibus ieiunij.*

and

and the spirit of prayers, Zach. 12. 10. Rom. 8. 26. Yea the faithfull themselues when they haue their consciences loaden with sinne, or their bodies farced with meats, they shall finde themselues barren and bound vp in their harts, drye and vnapt for this heauenly exercise: I conclude therefore.

Looke what moued the faithfull and holy men to fasting, must moue vs: They fasted to prepare and to stirre vp their spirits and soules vnto prayer: Therefore so must we.

Sixtly, the faithfull seruants of God, when they were called to beare Christs crosse in times of persecution, for their religion, for the gospell and their profession sake, then they gaue themselues againe in speciall manner vnto fasting and prayer, *Vt ad ferendas afflictiones, &c. That they may* (saith Chemnitius) *accustome themselues, and learne to beare afflictions more patiently.* And this Christ teacheth to be a speciall time for this abstinence, answering Iohns disciples of their priuat fast, Mat. 9. 14 *Why doe we and the Pharisees fast often, and thy disciples fast not?* he saith, *can the children of the mariage chamber mourne, as long as the bridegroome is with them: but the dayes will come when the bridegroome shall be taken from them, and then shall they fast.* Where he teacheth, first that there is a time of mirth and ioy, and that season is vnfit for fasting, and that there is a time of sorrow & mourning, when men ought to giue and applie themselues more humblie vnto fasting and prayer. Secondly, that hee shall depart from them, and then many euils shall follow, great persecution for the Gospell, as came to passe vnder those ten bloodie Emperours: then and in those dayes, men must not forget fasting. The holy martyrs therefore, as Christ admonisheth, euer vnder the crosse, gaue themselues to fasting and prayer. The Iewes fasted much priuatly and publikely, during their banishment and captiuitie, howbeit, after a time they became superstitious: and for this cause also,

A sixt cause of priuat fasting, to beare the crosse more patiently in persecution for the profession of the gospel, &c.

We must fast when we shall feele our bridegroome Iesus Christ absent from vs. Cant.

Zach. 7. [illegible] for [illegible]r soules.

also, fasted no doubt Paul often, for speaking of his afflictions, and reioycing to remember how many euills hee past through for the gospel sake, he saith, *in watchings often, in fastings often:* 2.Cor.11.27. Againe 2.Cor.6.5.6. *In stripes, in prisons, &c. by watchings, by fastings.* And thus the good Martyrs in all ages did exercise themselues: of Master Bradford, Master Iohn Foxe writeth, that *Preaching, reading and praying was all his whole life: he did not eate but one meale a day, which was but little when he tooke it, and his continuall studie was vpon his knees, in the midst of dinner, he vsed often to muse with himselfe, hauing his hat ouer his eyes, from whence came commonly plenty of teares dropping on his trencher.* So likewise Alcibiades a good man, liued very sparingly in the primitiue Church: for he fed onely on bread and water, and would haue continued this dyet in the prison, for he thought it a special time of fasting: but because of his weaknes, he was taught of Attalus the martyr to doe otherwise, and he receiued the admonition, and obeyed it, and vsed the creatures more freely with thankes giuing vnto God.

M. Bradfords abstinence vnder the crosse.

Acts and Mon. 1555. Iulij.

M. Bradford mingled his drinke with teares.

see 35.

Euseb. lib. 5. c. 3

A seuenth cause: preparation to heare the word and receiue the Sacraments.

And let the seuenth end of this exercise bee a diligent and godly preparation to heare the word, and for participation of the sacrament, to our edification and comfort: for thus did the faithfull in all ages receiue benefite by the publike ministrie of Gods word and sacraments: here we must regarde principally these three poynts:

1. *Preparation before the word and Sacrament.*
2. *Attention and reuerence, in hearing the word, and participation of the Sacrament.*
3. *Meditation after.*

1. *Of preparation before the word and Sacrament.*

THe Lord for this poynt, warneth vs that wee enter not rashly, nor vnaduisedly into his holy sanctuarie, but with

with preparation and reuerence vnto Eccle. 4. 17. *Take heede vnto thy foote, when thou entrest into the house of God, and bee more neere to heare then to giue the sacrifice of fooles, for they know not that they doe euill.*

This preparation is principally of two partes,
- 1. Of the minde,
  - 1. By reading.
  - and
  - 2. By meditation before.
- 2. Of the heart and spirit,
  - 1. By fasting.
  - 2. By prayer.

Preparation of the minde.

BEfore the minde be inlightened with some measure of the true knowledge of God: there can be no faith, no repentance, no saluation: how can men loue that which they knowe not, how can wee trust him whom wee loue not, &c. It is a wonder to see how Sathan doth bewitch men in these dayes, to seuer these two, reading and preaching, which GOD hath euer so coupled together: for some would content themselues for their faith and saluation with reading onely, and they are many: and some would haue but preaching onely, and they bee not a few. The scripture indeede doth ascribe most for the breeding, increase and growth of faith & repentance, vnto the preaching of the word, Rom. 10. 14. 17. Mal. 2. 6. 7. Pro. 29. 18. Hos. 4. 6. Matth. 15. 14. But yet they command vs full and often publikely and priuatly to reade the same, Deut. 6. 6. 7. Psalm. 1. 2. Act. 13. 15. Daniel read the Scriptures. chap. 9. 2. Dauid read the Scriptures, Psalm. 119. and 19.

1. The minde prepared. First, by reading of the Scriptures.

Christ commaundes all to search the scriptures, Ioh.5.39. Paule warnes Timothie to giue attendance vnto reading, 1.Tim. 4. 13. The Eunuch was very diligent in reading the scriptures, Act.8. and the Apostle commaundeth his epistles to be read publikely and priuatly to all the saintes, 1.Thes.5.27. Col.4.16. A diligent, wise and profitable reading of holy scriptures, helpeth iudgement, increaseth faith, confirmeth memorie, stirreth vp affection, &c. and prepareth a man wonderfully to the fruitefull hearing of Gods word preached. A great number not regarding this preparation, know not the preachers text, and many know not what booke or part of the bible, and some are so rude & ignorant, that they know not whether the scriptures of God, or apocriphall bookes be handled. In reading haue a speciall regarde, first vnto matter, secondly to method. First for matter, reade most the holy scripture it selfe: secondly, in the scripture things most profitable and needefull for thy saluation. And for methode, first begin with the groundes of saluation: secondly, labour to discerne higher mysteries, which most neerely concerne thy saluation, Heb.5.12,13,14. 6.1,2,3,4. After reading must follow meditation: and according to our loue vnto the worde will euer bee our meditation, Psalm. 119.97. Reading without this is but barren, and will breede neither sound delight nor good learning. Delight thy selfe in the Lord and his word, and there will follow good meditation: and applie the word to the minde by meditation, for the right vnderstanding of it, this will bring great delight and comfort to thine heart, for this diligent searching is the way to get diuine wisdome, and spirituall vnderstanding.

Secondly, by meditation after reading.

Psalm 37.5.

Pro.2.1,2,3,4,5.

2. Heart prepared.

The heart must also bee humbled and prepared, and that in speciall manner, when we would receiue a blessing by the word preached, or the sacraments administred: for the good heart receiues the immortal seed of regeneration and of faith: *The honest and good heart heares the word*

Luk.8 vers.15.

and

and keepes it, and brings foorth fruite with patience. Psal. 119.vers.11. *Hide thy promise in mine heart.* Prouer.4.4. *Let thine heart hold fast my words.* Heb.3.12. *Take heed brethren, lest there be in any of you an euill heart of infidelitie to depart away frō the liuing God, &c.* Now for that the Lorde alone workes in the heart, searching and framing it as pleaseth him, Ierem. 17.9. therefore here wee must put vp our supplications to him, to prepare our harts by his holy spirit, to humble and beate downe the pride of our hearts. Bradford praied thus sweetly for a good heart: *Take from vs our hard hearts, our stony hearts, our impenitent hearts, our distrusting & doubtfull hearts, our carnall and secure hearts, our idle hearts, our impure, malicious, arrogant, enuious, wrathfull, impatient, couetous, hypocriticall, and epicureall hearts: and in place thereof giue vs new hearts, soft hearts, faithfull hearts, merciful hearts, louing, obedient, chaste, pure, holy, righteous, simple, lowly, and patient hearts, to feare thee, loue thee, and to trust in thee for euer.* And here wee bee called againe to the exercise of fasting: for this we heard before is a meanes to humble vs, and to giue wings vnto our prayers. This Chemnitius sayth of his experience among the godly: *Multi sunt, &c. A great number there is of good faithfull people, when they giue themselues to the meditation of Gods word preached, and to the common prayers, and participation of the Sacrament, the day before they fast, or eate very sparingly.* The heart prepared by prayer and fasting, must haue two thinges: first, a reuerent feare of Gods word, Esai.66.2.3. Hebr.11.7.8. secondly, an earnest desire to heare it, and to feede our soules vpon it, as vpon our ordinary foode. Iob.23.12.

1 By prayers.

2 By fasting.

The 4.part.

A willing desire to learne is a good grace of god. Iob.4.39. Heb.4.2.

2. *Attention and reuerence in hearing the word, and participation of the Sacrament.*

OVr hearts and minds being well prepared before, we must with diligence attend, and incline our hearts to heare

Reuerend attention in hearing the word.

heare Gods word preached. This teacheth Gods spirit in these wordes: *My sonne, if thou wilt receiue my words, & hide my commandements with in thee, and cause thine eares to hearken vnto wisedome, and incline thine heart to vnderstanding, &c.* And againe, Psal.45.10. *Hearken O daughter, and consider, incline thine eare, &c.* For this gift and grace Lidia is a blessed president: for *the Lord opened her hart, that she did attend vnto these things which Paul spake.*

Prou.2.1.2.

Acts 16.

The reuerend participation of the Sacrament.

Againe, our hearts and minds being prepared before, (as is aforesayd) we must draw neere also in as reuerent a manner to the participation of the Sacrament: at which time thinke of these poynts. First, when the Minister taketh the bread and wine into his hand, and partly by opening the institution and promise of God, partly by prayer doth consecrate the elements of bread and wine: then meditate on this, that Christ alone was giuen of the father, and seaied to be thy redemption. Secondly, when the minister breaketh the bread, and powreth out the wine, meditate on the passion of Christ, and shedding of his bloud. Thirdly, when the minister giueth thee bread and wine into thine hands, meditate how the father offereth vnto thee Christ Iesus, and all his benefites for thy saluation. Fourthly, when thou receiuest bread & wine at the hand of the minister, labour withall by faith to apprehend and receiue Christ and his benefits. Fiftly, As thou eatest the bread, and drinkest the wine: so labour by the same faith to appropriate and to apply Christ vnto thy soule: and as thou feelest strength and comfort to come to the bodie by the outward elements, so labour to feele Christ and his grace in thee, his death more and more to kill thy sinne, his bloud to sanctifie and purge thy heart and conscience from dead workes, his grace, power and vertue to inable thee to stand against the kingdome of Sathan and sinne.

Ioh.6.27.

2.Cor.13.4.5.
Eph.3.17.
Phil.3.9.10.
and 4.14.
Gal.2.19.20.
Heb.9.14.
1.Ioh.1.7.

3. Meditation after the word and Sacrament.

MEditation is that which nourisheth and cherisheth that good in vs which we haue receiued by the word and Sacrament.

This meditation is either
- 1. With our selues: and is either
  - 1. A meditatiō of the mind and reason.
  - 2. A meditation of the heart and affections.
- 2. With others: this is conference.

Meditation of the vnderstanding is when reason discourseth of things heard and read, which the wise heathen call the refining of iudgement, the life of learning: they that want this (howsoeuer they heare and reade) shall neuer haue good iudgement.

Meditation of the affections is, when hauing a thing in iudgement and minde well vnderstood, wee labour to digest it, and make it worke on our affections. This is a continuall teaching of our selues, endeuouring to lay vp all good instructions in the treasurie of our hearts. The first will soone vanish away and become vnprofitable in religion, if this bee not ioyned with it. Meditation for iudgement must goe before, then this must followe after. So doing we shall attaine sound iudgement by the grace and assistance of Gods good spirit, Philip. 1. 9. 10. Many haue good knowledge and iudgement, and yet haue not their harts pirged, because they ioyne not together these meditations of the minde, heart and affection. Meditation without hearing and reading is dangerous, and must breede errors: and reading, &c. without meditation, is but barren and fruitless.

Let not affections goe before iudgment and reason, but follow after.

Many false feares and false ioies haue many, for want of due meditation.

Meditation with others, after the word & Sacraments. This is a conference which the faithfull haue both with themselues and their ministers, of things heard, read, and preached. Examples for these are, The good people in Malachies time after the sermon of Gods prouidence against Atheists, Malac. 3. vers. 16. And Act. 17. 10. 11. The noble Christians of Berea receiued the word with all readines, and searched the Scriptures daily whether those things were so: therefore many of them beleeued. Wee must bee readie to answer and instruct one another with all reuerence and meeknes, as hauing a good conscience: 1. Pet. 3. 15. 16. Paul thought he might be edified & confirmed by the Saints at Rome, Rom. 1. 12. And Iob could bee content to bee admonished and taught by the basest and poorest neighbour hee had: for sayth hee, *Though I could haue made afraide a great multitude, yet the most contemptible of the families did feare me: so I kept silence and went not out of doore.* And Apollo, a very eloquent and learned man, was content to bee catechized and instructed in the grounds of religion by two poore artificers, and afterwards he did much good in the Church, and was mightie in the Scriptures.

Holy meditation a meanes to beget faith.

Act. 18. 24 25. 26.

1. Cor. 1. 12. and 3 4 5. 6.

In more waightie matters wee must conferre with our godly pastors: for therefore is it written, *The priests lips should preserue knowledge, and they shall seeke the law at his mouth.* Examples, see Acts 2. 37. Luk. 8. 9. Mark. 4. 10. *When he was alone, they asked him, &c.*

Mal. 2. 6. 7. 8.

Meditation after the Sacrament.

First ioyfully praise God, and be thankfull for his fauour and mercie in Christ, giuing thee such visible signes and seales of his couenant, in substance the same, for the confirmation of his elect in all ages. Secondly, striue to increase in mortification and sanctification: and to this end search thy selfe, if thou diddest not receiue an inward

blessing,

blessing, vertue, and strength from Iesus Christ, when thou receiuedst the bread and wine, then by earnest prayer indeuour thy selfe afterward to feele it: and search what raw humor or euill corruption within did hinder the working of Gods grace by the holy sacrament, and wrastle mightily againe by fasting (if neede so require) and prayer against the same.

And thus came the faithfull of elder ages to the word and sacraments, as often as they could, and therefore receiued great comfort by both. This saith Chemnitius in these wordes: *Veterem ecclesiam, &c. quãdo publicè, &c. The olde church in solemne mettings and assemblies of the faithfull, when the people came together to heare the word, and participation of the sacrament and to publike prayers, then they fasted.* And thus did they at the feast of Easter the weeke before, they fasted and prayed, when they gaue themselues to the meditation of the passion of Christ: and to earnest prayer for such conuerts as came to the publike confession of their sins, and for such as were then baptised. I conclude then.

Ante festum paschatis propter publicè pœnitentes & baptizandos.

The same motiues which caused the faithfull to exercise themselues in priuat fastes, must moue vs in like manner:

But they fasted priuatly, that they might come the better prepared to the word and Sacrament:

Therefore it behoueth vs to doe the like.

Another cause which moued Gods holy ministers and faithfull people to take vp this exercise priuatly and publikely was: some generall sinnes, or sinne vnpunished spreading it selfe like a contagious poyson in the whole land; for this wee know is imputed to the whole Church and gouernours of the people, and tendeth dangerouslie to the vtter ruine and destruction of the whole, if by Gods grace and goodnes it be not preuented. When Achan alone had sinned, the Lord saith, the whole church, *the children of Israel haue trespassed*, Iosh. 7. 1. And the whole Church

The eyght cause. Some sinne or sinnes generally raigning in the Church vnpunished.

Church is plagued, vers. 5. 6. and againe, vers. 11. *Israel hath sinned, vers. 12. Therefore the children of Israel cannot stand before their enemies:* against these publike euils, the gouernours, ministers and people, must fast publikelie and priuatly, for so doth Iosshua and the elders of Israel there, vers. 16. and how greatly such publike sinnes in the Church are to be feared, read and obserue diligently that which is storied chap. 22. of that booke, where that people of God sent this message vnto the Rubenites their brethren, tendering greatly the state of the whole Church, least they should by any sinne against God indanger it. Thirdly, they warne them againe by Achans example: *Did not Achan the sonne of Zerach, trespasse grieuouslie in the execrable thing, and wrath fell on all the congregation of Israel? and this man alone perished not in his wickednes.* These sinnes caused Dauid to mourne, fast and pray often, *Mine eyes gush out with riuers of water* (saith he) *because men keepe not thy lawe:* And this moued *Ezra and all that feared the words of the Lord God of Israel*, to humble themselues in fasting and prayer: for that contrarie to Gods law, *they had maried with the gentiles.* If this one sinne in the Church caused Ezra to mourne so bitterly, *that he rent his clothes, plukt off the hayre of his head, and of his beard, and sat downe astonied to the euening:* and then fell on his knees, and spread out his hands, crying for the Church, in a most humble confession of sins: *O my God I am confounded and ashamed, &c.* How much are we bound to cast downe our selues as publikely, so also priuatly in all our families, for our Church and people, wherein so many impieties and grosse sinnes scape and reigne vnpunished? The cõtempts of Gods holy couenãt, prophanation of his name, by al mãner of most intolerable oaths and blasphemies, idle swearing, forswearing, rashly, proudely, contemptuously, maliciously sinning against God with a high hand, prophanation of Sabbaths, contempt of the holy ministerie, with other sinnes, against first and se-

Publike sinnes vnpunished, are the sinnes of the whole Church.

Vers. 20.

Psal. 119. 136.

Chap. 9. 3. 4.

Vers. 6. 15.

cord

cond table innumerable. For these and the like sinnes, the Lord threatneth in his law to plague vs. *I will send (sayth the Lord) a sword vpon you, that shall auenge the quarrell of my couenant, &c.* And the he mentioneth many euils & plagues which haue in all ages consumed and smitten the contemners both of the law and Gospell of Iesus Christ. These and the like, dearth, barrennes, scarsenes, hunger, thirst, pouertie, penurie, the plagues of Egypt, pestilence, poxe, feuers, collicke, heate, emerodes, leprosie, measels, madnes, losse of goods, windes, tempests, waters, withering, wasting, burning, drought, raine, oppression, robberie, theft, rape, captiuitie, exile, miserie, subiection, danger, prison, sicknes, stripes, shame, cowardnes, blindnes, error, an amazed hart, desperation, thought, vnquietnes, warre, fire, sworde, feare, trembling, sorrow, short life, sudden death both of bodie and soule. These and the like miseries doe follow the breach and contempt of Gods holy couenant. Therefore I conclude.

Leuit. 26. 25. Deut. 26. and 27. & 28. chap.

Fast and pray, that GOD would giue all states of men repentance & grace to beleeue and to obey the Gospell.

That which moued the faithfull of elder ages to fast in their daies, ought to moue vs:

The generall sinnes of the Church, &c. gaue them occasion of fasting, weeping and mourning: therefore the like occasion must moue vs.

The 9 cause. Fasting and praier for princes, their protection, &c. 1. Tim. 2. 1. 2. 3.

Againe, the holie spirite of God giueth vs a speciall charge for prayer and fasting for his vicegerents, his annointed, Kings and Queenes, princes & gouernours of his Church and chosen people. First for prayer, Christ speaketh by his Apostle: *I exhort therefore that first of all supplications, prayers, intercessions, and giuing of thankes, be made for all men, for Kings, and for all that are in authoritie, that ye may leade a quiet and peaceable life in all godlines and honestie.* And if we must pray for all princes in generall, euen the bloudie tyrants, the deadly arch enemies of Christs flock, as here is commanded, and as Tertul. sayth, the faithfull in his time did: how much more are wee bound to performe this dutie, for our Kings and

Tertul. in apologet. & ad Scapulam.

Es.49.22. Queenes, the nursing fathers and nursing mothers of the Church of Christ? When wee fast and pray for our dread Soueraignes protectiõ, we must also desire the enemies conuersion or confusion. Secondly, for fasting, wee haue also a speciall president set before vs by the same spirit, for instruction and imitation. Hester 4.15.16. in these words: *Then Hester* (the Queene) *commaunded to answer Mordecai, Goe and assemble all the Iewes that are in Shushan, and fast ye for me, and eate not, nor drinke not in three daies, day nor night, I also and my maides will fast likewise, and so I will goe vnto the King, which is not according to the law, and if I perish, I perish.* So let vs remember, as dutie bindeth vs, to recommend vnto almightie God, our most gracious Hester, *Q. E.* in fasting, prayer and thanksgiuing. First, in fasting and prayer priuatly & publiquely, putting vp in the name and mediation of Christ Iesus our humble supplications. 1. That almightie God would multiplie the comforts and graces of his most holy spirit vpon her. 2. That the Lord would still lengthen her yeares, that she may be full of dayes, and a blessed ancient mother in Israel. 3. That God would still be such a brasen wall and tower of defence for her protection, that her enemies may euermore be beaten backe, discouered, and confounded in their practises. 4. That she may dailie bee more and more strengthened and adorned with the spirit of wisedome and of iudgement, with princely courage, and christian fortitude, for the good gouernment of her people, the Church and flocke of Iesus Christ, committed and commended by him vnto her charge. 5. That her royall heart may still be humbled vnto Christ, as Hesters was, that she may powre foorth such prayers before him, as that both her selfe and her people may still bee preserued.

Priuat and publike fasts for protection of princes.

Gen.35.29. Iudg.5.7.

Es.11.

Secondly, we must also be mindfull to offer vp vnto the Lord the sacrifice of praise and thanksgiuing for our most noble Queene. 1. For that she hath been now these 37.

yeares

yeares and vpwards, by Gods speciall prouidence, a most tender hearted nursing mother, not onely for vs, but also for many myriades of Gods people. 2. For that by her Graces meanes we haue receiued and doe inioy, of Gods free goodnes the greatest treasure vnder heauen, the most glorious Gospell of Iesus Christ, and his holy ministrie, the meanes appoynted for our saluation. 3. For that by her vnder God, we do inioy both spiritual & temporal blessings, not as neighbour Churches round about vs, with many crosses and afflictions, but in a most happie calme, quiet, and peaceable life with godlines and honesty. 4. For that the Lord hath strangely, yea miraculouslie discouered and layde open, so many most detestable and accursed trecheries and treasons of popish atheists, most diuelish and vnnaturall practises of bloody rebels against her royall person, for their confusion and our most comfortable deliuerance, the almightie God be blessed, and make his people more thankefull, for the burying of such great mercies, without any sacrifice of prayse vnto GOD, is one great sinne in our land. 5. For that the Lord still notwithstanding our manifold sins, spreadeth out his wings ouer her, for protection and comfort, and the confusion of our enemies, who thirst for nothing more, then by her death for our ruine and vtter desolation. I conclude of the premisses.

Esay 49. 23.

1584. W. Parries disloyal practises.

1585. Treasons discouered of

1. E Northũberland.
2. Q of Scots.
3. Frances Throg.
4. D. Sanden.
5. D. Allen.
6. Charles Paget.
7. W. Shelleys.

1594.

8. D. Lopez.

We must fast and pray, as the faithfull haue done:

But they fasted and prayed for the protection, &c. of Princes, &c.

Therefore must we so fast and pray in like manner.

The last speciall motiue and cause of this priuat exercise of fasting in all religious families, vnto all Gods faithfull people to the worlds end, is the publike state, and for the good of Gods Church and people generally, as to preuent euils to come, to remoue present, or imminent dangers, &c. For these causes are euident in many presidents wee finde in the Scripture. For euery true beleeuer and member of Christs Church, ought to lay to his heart

The 10. cause of priuat fasting for the Church.

the miseries of Gods people, and to feele them as if they light vpon his owne soule. So Elisha doth, foreseeing what euils should come on Gods people: first he fastened his eyes so long vpon Hazael, that Hazael was ashamed: secondly, he wept for the Church, as for his owne priuat affliction: thirdly, he telleth bloodie Hazael what euill hee should do vnto the people of God, first, fire their cities: secondly, put to sword the strong men: thirdly, dash in peeces the very infants: 4. And as voyde of all humanitie, rip vp, and rend in peeces their women with childe. And we may not doubt but as hee wept, so also hee fasted and prayed for the Church: for so did the Prophets and holy men in the ages following. Nehemias fasted, wept, and prayed himselfe in his priuat chamber for the Church, because of the miseries and desolations of Ierusalem in his time. So did Ezra with a few well affected, weepe and mourne, & hauing all day humbled themselues in fasting, in the euening hee made a most worthie confession of sins vnto God for the Church in this forme and māner following: he fell vpon his knees and spread out his hands vnto the Lord, saying: *O my God, I am confounded and ashamed, to lift vp mine eyes vnto thee my God: for our iniquities are increased ouer our head, and our trespasse is grown vp vnto the heauen: from the dayes of our fathers haue we been in a great trespasse vnto this day, and for our iniquities haue we, our kings, & our priests been deliuered into the hands of the Kings of the lands, vnto the sword, vnto captiuitie, into a spoyle, and into confusion of face as appeareth this day. And now for a little space grace hath been shewed from the Lord our God, in causing a remnant to escape, and in giuing vs a nayle in his holy place, that our God may light our eyes, and giue vs a little reuiuing in our seruitude. For though we are bond men, yet the Lord hath not forsaken vs in our bondage, but hath inclined mercy vnto vs in the sight of the Kings of Persia, to giue vs life, and to erect the house of our God, and to redresse the desolate*

2.King.8.11. 12.

Chap.1.

Chap.9.5.15.

Learne of Ezra how to pray for the Church

late places thereof, and to giue vs a wall in Iudah and in Ierusalem. And now our God, what shall we say after this? for wee haue forsaken thy commaundements, which thou hast commaunded by thy seruants the prophets saying: The land whereunto yee goe to possesse it, is an vncleane land, because of the filthines of the people of the landes, which by their abhominations, and by their vncleanenes haue filled it from corner to corner. Now therefore shall yee not giue your daughters vnto their sonnes, neither shall ye take their daughters vnto your sonnes, nor seeke their peace nor wealth for euer, that yee may be strong and eate the goodnes of the land, and leaue it for an inheritance for your sonnes for euer: and after all that is come vpon vs for our euill deedes, and for our great trespasses (seeing that thou our God hast stayed vs from being beneath for our iniquities, and hast giuen vs such deliuerance) should we returne to breake thy commaundements, and ioyne in affinitie with a people of such abhominations? Wouldest not thou be angrie towards vs, till thou hadst consumed vs: so that there should be no remnant nor any escaping? O Lord God of Israel, thou art iust, for we haue been reserued to escape, as appeareth this day: beholde, we are before thee in our trespasse, therefore wee cannot stand before thee because of it. Thus farre Ezra for the Church and sinnes of the people of his time. So prayed Dauid, and fasted no doubt full often for the Church of God: for thus hee speaketh, Psalm.69.9,10. *For the zeale of thine house hath eaten me, and the rebukes of them that rebuked thee are fallen vpon me*, for this cause he addeth: *I wept and my soule fasted.* And as hee doth himselfe, so hee exhorteth others: *Pray for the peace of Ierusalem, let them prosper that loue thee: peace be within thy walles, and prosperitie within thy palaces.* And to be short, this godly zeale we finde also to burne Daniels heart: for that when he vnderstoode by Ieremies prophecie, concerning the captiuitie of the Church, that seuentie yeares must bee accomplished in

2.Sam.24.
Psalm.25. last verse, and 15. last verse.

the desolation of Ierusalem: he turned his face to the Lord God, *and sought by prayer and supplication with fasting, and sackcloth and ashes, &c.* And this Prophet addeth also vnto his fasting a most worthie confession of sinnes for the Church, which being so needefull for our instruction and imitation, I haue set downe the whole as followeth.

Chap.9.2.3. &c.

Learne of Daniel how to fast and pray for the Church

Oh Lord God, which art great and fearefull, and keepest couenant and mercy towards them which loue thee, and towardes them which keepe thy commaundements, wee haue sinned, and haue committed iniquitie, and haue done wickedly, yea wee haue rebelled, and haue departed from thy precepts, and from thy iudgements: for we would not obey thy seruants the prophets, which spake in thy name to our Kings, to our Princes, and to our Fathers, & to all the people of the land: O Lord, righteousnes belongeth vnto thee, and vnto vs open shame, as appeareth this day vnto euery man of Iudah, and to the inhabitants of Ierusalem: yea vnto all Israel both neere and farre off, through all the countries whither thou hast driuen them, because of their offences that they haue committed against thee. O Lord vnto vs appertaineth open shame, to our Kings, to our Princes, and to our Fathers, because wee haue sinned against thee: yet compassions and forgiuenes is in the Lord our God, albeit we haue rebelled against him, for we haue not obeyed the voyce of the Lord our God, to walke in his law which he had laid before vs, by the ministerie of his seruants the prophets: yea all Israel hath transgressed thy law, & are turned backe, & haue not heard thy voice: therefore the curse is powred vpon vs, and the oathe that is written in the law of Moses the seruant of God, because we haue sinned against him: And he hath cõfirmed his words which he spake against vs, and against our iudges that iudged vs, by bringing vpon vs a great plague, for vnder the whole heauen hath not been the like, as hath been brought vpon Ierusalẽ. All this plague is come vpon vs as it is witten in the law of Moses, yet made not we our prayer before the Lord

Confession of sinnes.

Pray that God would giue repentance to all states and degrees of men.

Pray that Gods voyce and word may be known, and may be glorified.

1.Thes.3.1.

Lord our God, that wee might turne from our iniquities and vnderstand thy trueth. Therefore the Lorde hath made readie the plague, and brought it vpon vs: for the Lord our God is righteous in all his workes which he doth, for we would not heare his voyce. And now O Lord our God, that hast brought thy people out of the land of Ægypt, with a mightie hand, & hast gotten thee renowme, as appeareth this day, We haue sinned, we haue done wickedly. Lord according to all thy righteousnes, I beseech thee let thine anger and thy wrath bee turned away from the citie Ierusalem thy holy mountaine, for because of our sinnes, and for the iniquities of our fathers, Ierusalem and thy people are a reproach to all that are about vs. Now therefore O our GOD heare the prayer of thy seruant, and his supplications, and cause thy face to shine vpon thy sanctuarie that lieth wast, for the Lordes sake. O my God encline thine eare and heare: open thine eyes and beholde our desolations, & the citie whereupon thy name is called: for we doe not present our supplications before thee, for our owne righteousnesse, but for thy great tender mercies. O Lord heare, O Lord forgiue, O Lord consider and doe it: deferre not for thine owne sake, O my God: for thy name is called vpon thy citie, and vpon thy people. And thus continued hee fasting, weeping and mourning in prayer for the Church one and twentie dayes, and was heard and comforted. Chap. 10. ve. 3. 4. & 12.

And thus farre shall suffise for priuat fasting: the publike fast followeth.

The

The fourth Question.

What a publike and generall *fast is, and for what causes the same is to* be published, and by whom in the Church.

Ioel. 2. 12, 13, 14, 15, 16, 17, 18.

12. Wherefore also now the Lord saith, Turne you vnto me with all your heart, and with fasting, and with weeping and with mourning.

13. Rent therefore your hearts, and not your garments, and turne vnto the Lord your God, for he is gracious and merciful, slow to anger, and of great kindenes, that he may repent him of this euill.

14. Who knoweth if he will returne and repent, and leaue a blessing behinde him, euen a meate offering, and a drinke offering, vnto the Lord your God?

15. Sound the Trumpet in Sion, sanctifie a fast, proclayme the day appoynted to be solemnized.

*16. Gather the people, *call a congregation, gather the elders together, assemble the children, and such as sucke the breasts: let the bridegroome goe forth of his chamber, and the bride out of her chamber.*

17. Let the Priestes, the Ministers of the Lord, weepe betweene the porch and the altar, and let them say, spare thy people, O Lorde, and gine not thine heritage into reproach, that the heathen should rule ouer them: wherefore should they say among the people: where is their God?

18. Then

*Sanctifie.

18. *Then will the Lord be ielous vnto his land, & spare his people.*

The Argument, occasion and time of *Joels prophecie.*

THe interpreters doe greatly varie concerning the time, when this prophet prophecied, because the Lord sent often vpon the Iewes such a famine, as this prophet mentioneth. In the dayes of Iotam there was a famine seuen yeares together, 2. King. 8. 2. 3. And againe there was another, whereof Esay speaketh, chap. 5. ve. 13. 14. (as some iudge) in King Vzzias time. There was a third also for the sinnes of Manasseh in the daies of good K. Iosias: of this Ieremie did wryte and prophecie, compare his 14. 15. chap. ver. 1. with the 2. King. 23. 26. The best for learning and iudgement referre this prophecie to that age and time: First because Ioel and Ieremie haue like wordes and arguments: next for that this prophet is thought to haue prophecied about Iosias time, after the destruction of the kingdome of Israell: for all prophets which mention not that kingdome, it is like the came after. The principal scope of the prophet is to bring the Iewes to repentance, by laying before them, all the great danger they were in: the great wrath of God kindled against them, which did appeare, not onely in the famine, which now had wasted strangely the whole land, but was like anon after to be yet more seene in bloodie warres, if they humbled not themselues

speedily in sackecloth and ashes. Hee warneth them to turne to GOD in trueth of repentance, and to mourne humblie before God for their sinnes, because the Lorde hath now strangly visited and consumed them with a famine, which they must not impute to fortune, motion of planets, aspect of starres, strange constellations, &c. but they must lift vp their eyes aboue all these, and looke vpon the high and iust iudgment of God, who because of their sinnes hath sent first an host of weake wormes to famish and consume them, the palmer worme, the grashopper, the canker worme, the caterpiller: what is the end of all this? *Gorde your selves, and lament O ye priests, &c. sanctifie a fast, call a solemne assemblie.* If this famine yet cannot awake you, nor moue you (saith the prophet) beholde I will bring vpon you a greater plague, the Babilonians and the Chaldeans, a fierce, a bloodie and cruell nation, they shall aduoure you. Wherefore againe I warne you expresse yet your repentance more humbly before God: turne vnto God, and let your hearts bee rent, &c. and signifie also your sorrowe for sinne and true humiliation before GOD in a publike fast, and in a solemne assembly, so doing, the Lord shal graunt you plentie of blessings against famine, strength against your enemies, and spirituall comforts in Iesus Christ.

vers. 14.

Chapter 2. Verse 12.

vers. 15.

vers. 28. Chapt. 3. See Amos chap 9. 23. Mich. 7. 8.

In

Place this Table betweene folio 50. and 51.

In this portion of this holy prophecie (contained in these 7. verses of the 2. chap. vers. 12.13.14.15.16.17.18.) we may cõsider principallie two things:

- 1. How he exhorteth all the people of the Iewes generally to repentance, verse 12. and 13. and heere obserue 3. branches:
  - 1. That they must repent in trueth without hypocrisie: and to this end he biddeth them
    - *To turne to God with all their heart, renting their hearts.*
  - 2. How this repentance must be testified:
    - 1. *By fasting and abstinence.*
    - 2. *By weeping and mourning.*
  - 3. The reasons to moue them to repentance are these:
    - 1. God is
      - 1. *Gratious.*
      - 2. *Merciful.*
      - 3. *Slow to anger.*
      - 4. *Of great kindnes.*
      - 5. *Repenting him of euill.*
    - 2. The penitent shall surely receiue a blessing, vers. 14.
- 2. How he prescribeth a forme of publike humiliation vnto Gods people, wherein wee may obserue these poynts:
  - 1. What preparation is to bee vsed before a general fast: wherin ỳ Prophet requireth these 4. things:
    - 1. That a trumpet be sounded in a special manner to signifie the fast.
    - 2. The place must be appoynted: *in Sion*, and so in all the cities of Iudah.
    - 3. The people must be sanctified & prepared for this holy exercise.
    - 4. The solemne daye must bee published.
  - 2. What persons must be assembled in this generall fast:
    - 1. The Prophet answereth: in generall
      - All the people.
      - All the congregation.
    - 2. He nũbreth all these specials:
      - 1. The elders must not bee exempted for age.
      - 2. The babes must not be excepted for their infancie.
      - 3. The bride and bridegrome for their mirth time.
      - 4. The priests must be presidents for all the congregation.
  - 3. When the congregation is gathered, what is to be done:
    - 1. The people yõg and olde must vers. 16.17.
      - 1. Mourne and weepe.
      - 2. They must fast.
      - 3. They must all assent in prayer with the priests.
    - 2. The priests must principally in this action
      - 1. Weepe and mourne for Gods people.
      - 2. Pray earnestly for the Church of God.
  - 4. What good effect and happie issue, this solemne fast & humiliation of the faithful shal haue:
    - 1. *The Lord will be carefull & ielous ouer his people.* vers. 18.
    - 2. *The L. wil spare his people and end their afflictions*

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Ioel. chap. 2. vers. 12. *Therefore also now the Lorde saith, turne you vnto mee with all your heart, and with fasting, and with weeping, and with mourning.*

THerefore also now: As if the prophet said: I haue now taught you sufficiently the causes of your miserie: first of that great dearth and famin which hath wasted al your store, & greatly weakned the whole land: you haue heard that your sinnes were the cause of all that euil, but you would not harken not beleeue. Now I come againe the second time, and I tel you how the Lord hath determined alreadie to bringe vpon you a merciles & bloudie people. Wherefore rent your hearts with sorrow for sinnes past, and testifie your vnfained repentance by fasting, weeping and mourning. Sense.

1 This v. teacheth vs, how the holy prophets did carefully watch and obserue their times, occasions and other circumstances, when, where and how they might best speake vnto a dead hearted people. The wicked will not heare till their corrections come. So did Azariah the prophet watch his time to call vpon Asa and all Iudah to reforme the church of God in their daies: for when Asa had gotten a wonderfull victorie by Gods free grace & mercie, then Azariah moued by gods spirit, spake these words: *The Lord is with you while you be with him: and if you seeke him, he will be found of you: but if you forsake him, he will forsake you*: then he sheweth them their capitall sinnes: *Now for a long season Israell hath beene without the true God, and without priest to teach, and without law.* Looke vnto it O king and O ye people of Iudah, you haue wanted for a long time the maine greate pillers of your common welth, & therefore no maruell though your kingdome were so in daunger of ruine and destruction. Doctrine. 2.Chro.15.v. 2,3,4,5. The three speciall pillers of the Church and common-welth.

2. This v. teacheth vs: that all the time the Lord threatneth

neth vs til his iudgements be executed, is the time wherein the Lord calleth vs to repentance, and therefore most carefully to be regarded, as the Lords acceptable time, and as the daie wherein God offereth vnto vs saluation, 2.Cor.6.1.2.Es.49.8.

Passe not the acceptable time, for that is dangerous: now is the time, when he speaketh by his holy word and chastisements. Reuel.9.20. Esa.55.6. Hebr.3.12.13.

3. This verse teacheth vs what true repentance is: namely, a conuersion vnto God with all the heart. The Lord will not be serued by parts or by halfes, but with all the hart, the Lord wil not part stakes with the diuel, the world the flesh, no more the with Baal, he is God alone & must haue the whole heart. This is it the law commandeth, and Christ requireth, all the heart, al the soule, all our strength, *al our thoughts, to loue, worship and serue him.* Deut.6.5. Luke.10.27.chap.14.26. The holy spirit giues the good K.Iosias this cõmendation: 2.King.25.25. He turned to God with all his heart, with al his soule, with all his might: according to al the lawe of Moses. When we do God any seruice, he would haue vs to doe it with such heerefulnes, as that no part of vs within or without sit idle, we must the straine all parts, and speciallie these here mentioned, the heart, soule & mind, his great chambers wherein he doth erect and set vp his throne and kingdome.

*The minde discourseth & disputeth, the soule desireth, the heart lodgeth and embraceth, &c.

4. Wee be taught that fasting is an holy exercise very needefull and profitable, to testifie our conuersion and repentance, as is aforeshewed.

5. This verse teacheth vs, how the holy saints testified also their vnfained repentance and conuersion vnto God, *by weeping and mourning*: and how that when they humbled themselues in their fasts priuate or publique, they did expresse their vnfained sorrow for sinne, by weeping and mourning. And surely fasting will drawe vs to a more earnest searching, sight and feeling of our owne vnworthines, and so to a deeper sorrow and mourning for sinne: for which cause the exercise which the other Euangelists call fasting, S.Matthew cals mourning: Because that must leade vs vnto this. We haue many notable examples, and presidents

Compare Mark.2.20. Luk.5.35. Math.9.15.

presidents of the saints, to teach vs how weeping & mourning follow fasting. The people in Nehemias time, when they humbled themselues in fasting, wept and mourned so exceedingly for their sinnes, that the noble captaine by much intreating could not stay their weeping. So the Leuites which preached in euerie congregation (for the whole multitude was deuided into diuerse assemblies) called vpon the people *to cease weeping and mourning*. And in Samuels time the people fasting and mourning for their sinnes, wept so much, that they are saide to *haue drawne whole buckets of water*, which the depth of their sorrow for their sinnes, & the anger of God against them had ministred. We reade often of Dauids teares 2.Sam. 3.31.32. So likewise of Christes weeping, Luke 19.41. Iohn 11. but of his laughter neuer. Hezekiah wept and mourned, 2.King. 20. 1.2.3. so did Elisha to Hazael, and Paul at Miletum, because they did foresee the euils which were to come vpon the Church of God. And Ioseph wept often, being occasioned by his brethren, Genesis 50.17. 43.30. 45.1.2.14. Peter in his conuersion wept bitterly: and Maries teares were so many, that she is sayd to haue washed Christs feete with weeping. Iosias heart melted, and wept before the Lord for his owne sinnes and the sins of his people. And the Psalmist sweetely teacheth what ioy followeth all the crosses of the faithfull, if with ioynt hearts they weepe and mourne and cry vnto God: Psalm. 126. vers. 5.6. *They that sow in teares, shall reape in ioy: they went weeping, and carried pretious seede: but they shall returne with ioy, and bring their sheaues.* And thus wee see how the faithfull can shed teares plentifully for good causes, which assuredly are neuer lost on the ground, but bee registred with the Lord, and preserued *as in his bottels.*

Chap.8.9.10.

Verse 11.

1.Sam.6.6.

2.Kin.8.12.11.

Act.20.30.

Phil.3.18.

Luk.23.62.

Luk.7.38.

2.Kin.22.19.

The teares of the faithfull haue a happie end.

Psalm.56.ve.8.

1. Quest. *Doe the godly weepe for themselues onely?*

Ans. No: First, they weepe for that by their sins they haue dishonored and displeased God.

Secondly, they mourne also to consider the euils which are imminent, and readie to fall vpon their enemies. Psal. 35. vers. 13. 14. For this cause Dauid he fasted, wept, and prayed for Saul, when that tyrant sought euery day to kill him.

Thirdly, they weep for the Church of God, when Gods people are afflicted. These bee causes of the teares of the faithfull. But such as weepe onely because of their owne plagues, they are no better then dogges, for they will crye when they bee beaten, and the diuels also will rore when they must goe to hell, as we heare in the Gospell.

Teares of hypocrites.

2. Quest. *What affections and causes moue teares?*

Ans. First, sorrow and griefe of mind, as in Ezras time: because the temple reedified was not comparable to the first: many in great griefe wept with a lowde voyce, Ezra. 3. 12.

Secondly, great ioy of heart: example for this cause we finde in Ioseph, who was filled with exceeding ioy when he saw his brother Beniamin: and this affection caused him to shed teares exceedingly: *Ioseph made haste, (for his affection was inflamed towards his brother, and sought where to weepe) and entred into his chamber, and wept there.* Gen. 43. 30.

Thirdly, a vehement anger being a mixt affection, of ioy and griefe, causeth teares: for this euill affection doth reioyce in reuenge, and will otherwhiles breake foorth into teares for very griefe of minde, when it cannot reuenge.

Fourthly, Compassion and mercie draw teares from the godly full often, because of their sympathie and griefe they haue in the miseries of their brethren. Ioh. 11. verse 34. 35.

Fiftly, all our earnest and vehement desires may prouoke and draw teares from vs.

Vers.

Vers. 13. *Rent therefore your hearts, and not your clothes, and turne vnto the Lord your God: for he is gracious, and mercifull, slow to anger, and of great kindnes, that he may repent him of this euill.*

THE first part of this verse dooth yet more plainly expresse what vnfained humiliation & conuersion God requireth at their hands: the latter part containeth notable arguments from the Lords free goodnes and mercie, to moue them to attend vatefully vnto the former exhortation. Secondly, the Lord promiseth to change his minde from their affliction, if they be changed.

Rent your harts, &c. That is, do not as the people of the East countries, rend their clothes in signe of sorow, &c. Iob 1.20. Matth. 26.65. but rent your hearts: Let your hearts bee broken and contrite, sorrow ye and lament, and this doe, so as your hearts may testifie with you that you bee sicke for sinne, and agrieued in your hearts, for that you haue grieued the almightie God and his holy spirite, Ephes. 4.30. Sense. *vnction of the Christ.*

For he is gracious and mercifull, slow to anger, and of great kindnes. That is, the Lord is indeede such a God, as he hath long since described and declared himselfe to bee vnto his holy seruant Moses: when hee desired to see his glorie, and to know his maiestie: he proclaimed & made knowne himselfe first in these words: *I will shew mercie to whom I will shew mercie, and I will haue compassion, on whom I will haue compassion.* And againe in these words: *The Lord, the Lord, strong, mercifull, and gracious, slow to anger, and abundant in goodnesse and truth, reserueing mercie vnto thousands, forgiuing iniquitie, and transgression, and sinne, &c.* God is first *Chanun*, gracious: that is, one that giueth great gifts freely. Secondly, *Rachum*, one that like a father, hath bowels of mercie. Thirdly, *Erek apajim*, one that is long winded, very patient, not soone offended. Exo. 34.6,7,8.

fended. Fourthly, *Rab chesed*, very bountifull or beneficiall.

That he may repent of this euill. That is, the Lord himselfe will not afflict you with warres & other iudgements, as he hath threatned, if you* repent vnfainedly, but he will embrace you as a father in his armes of mercie: *For as a father hath compassion on his children, so hath the Lord compassion on them that feare him.* Psal.103.vers.13.

*All this is spoken to our capacitie & comfort: God is sayd in Scripture neuer to change, alter, or to repent of any decree, his decrees are immutable, Rom.11.6.

*Rom 8.29.

but when he is said to repent, the meaning is that he changeth his menacings into blessings, when his people are changed. 1.Sam.15.35. compare verse 11.29.&c.

This verse teacheth vs: First, that true repentance is no light change of minde, opinion, or iudgement onely: no, sayth the holy Prophet, it must haue a deeper impression in the heart. The heart must feele it, and finde it, as well as the minde and reason see it, and knowe it: for the heart must be rent and sicke, that herein also wee may be *conformed vnto the image of our Lorde and Sauiour Iesus Christ. For his heart also was rent, Ioh.19.34. Neuer trust to any outward action, if thou feelest no inward griefe nor change of minde.

2. The way to conuert soules vnto God in miserie, is by preaching the glad tidinges of Gods mercies in Iesus Christ. Speake to men afflicted of iustice and iudgemẽts, the more they despaire and runne from God. Psal.130.4. *Mercie is with thee that thou maiest bee feared.* Rom. 12.1. *I beseech you therefore brethren by the mercies of God, that ye giue vp your bodies a liuing sacrifice vnto God.* Christ and Iohn began their Sermons of repentance with this argument: *Repent, for the kingdome of God is at hand.*

Matth.3.2.

3. The inspeakeable loue and mercie of our heauenly father is here taught vs, where he is sayd *to repent when we repent.* There can bee no greater argument either to testifie his loue, or to moue our affection. Is not he a most gracious and blessed God, that when wee poore forlome sinners repent and are grieued for displeasing him, he repents also & is grieued that he hath beaten vs? And is not that God full of bowels of mercie, that when we repent & leaue

leaue off to sinne, he repents also, and will cease to afflict vs? We can no sooner mourne, but he mournes; no sooner bee affected towards him, but hee also is affected towards vs. Nay, he affects vs before wee affect him, and his affection is cause of our affection, and his repentance cause of our repentance, and our repentance but a signe of Gods repentance. This the Prophet Ieremie also assureth vs, that God is full of* heauines euen when he dooth chasten his people, chap.3.32. *Though he send affliction, yet will he haue compassion, according to the multitude of his mercies: for he doth not punish willingly.* So then wee see here a most comfortable doctrine: that if we be truly humbled, the Lord the assuredly is minded to shew mercie: for he first softeneth, prepareth, and inlargeth our harts before we can be humbled: so then where great loue, humilitie and repentance is in vs, the Lords great loue and grace went before in the pardoning of many sinnes: So speaketh Christ: *Many sinnes* * *are forgiuen her, for she loued much.*

Gods repentance and ours compared.

*A tender harted father can mourne and weepe euen when he beateth his children. *Ier. Lam.* 3.32. 33. *ex animo.*

Luk 7.47.

*An argumēt from the consequent, & not frō the cause: as the example following testifieth.

Vers.14. *Who knoweth if he will returne and repent, and leaue a blessing, euen a meat offering and drinke offering, vnto the Lord your God?*

THis verse containeth the third argument, to moue the Iewes to repentance: and it is thus much in effect. Whereas the Lord hath consumed your corne and cattel, and so wasted your store, that you haue not to maintaine the publique seruice of the Lord: so that your Leuites be discouraged in the Lords seruice, 2.Chro.31.4.Mala.3.8. Notwithstanding, if you shall vnfainedly seeke the Lord by heartie repentance, be well assured, how hard so euer it may seeme vnto men, the Lord shall powre his blessings vpon you.

Coherence.

Who knoweth if. By this manner of speaking, the Hebrues doe not meane any doubting in the speaker, but they

Sense.

they signifie the difficultie to obtaine that which is spoken of, by any naturall meanes: as then it might seeme admirable and incredible, that after the ground had bin so long wasted and dried vp, they should receiue some fruites of the earth againe. *q. d.* True it is (sayth the Prophet) man hath good cause to doubt, but lift vp your hearts aboue earthly meanes, and looke vpon Gods mercies and holie promises, if you repent hee is willing, and able, doubt not, to doe you good. The like phrase we haue, Exod. 32. 30. *I will go vp to the Lord, if I may pacifie him for your sinne:* that is, your sinne is so horrible, what man is there but must doubt to finde any fauour with God for you: yet I trust, because of his infinite mercies, I shall be heard, and that with much crying, I shall obtaine some mercie for you. Caleb speakes in like manner, Iosh. 14. 12. and Ionathan, 1. Sam. 14. 6. 7. And Peter to Simon Magus, Act. 8. 22. *A blessing for meat offring and drinke offring:* that is, the Lord will powre vpon you such blessings as you haue neede of for his seruice. For by *meat offring, &c* he meaneth all manner of sacrifices and rites which were commanded in the seruice of the olde Church: see Numb. 28. vers. 5. Exod. 29. 40. Leuit. 2. 1. Exod. 16. 36. *q. d.* Because of your famine, the diuine seruice of the Lord prescribed in his law is ceased: notwithstanding, mourne, and lament, and humble your selues vnfainedly, and the Lorde shall graunt you such blessings, as you haue neede of, for the vpholding and continuance of the Lords seruice.

So lift vp your hearts in wars and pestilence, & howsoeuer it seeme hard to men, yet god will deliuer you & saue you, & doe you good, if you repent.

This verse teacheth vs: First, what a hard matter it is to asswage the fire of Gods wrath, when it once breaketh foorth, when he strikes with famine, warres, or pestilence any sinfull people. Surely in regard of our selues, because we haue multiplied sinnes against him, we haue cause to doubt he will neuer leaue vs till he hath consumed vs. But when we consider his promises, his goodnes, his Christ, his rich mercies in Christ, let vs not doubt, but send foorth cryes mightily vnto him: and assuredly wee shall finde

grace

grace and comfort, if wee beleeue and repent. Consider the generall and fearfull sinnes of the land: and when the Lords wrath breaketh foorth into warres, plague, famine, or pestilence, who can looke for any thing but that the Lord should consume, as hee hath done the rebels in former ages, where the Lords couenant is broken, the seales polluted and prophaned, his wonderfull name blasphemed, the holy Sabboths spent in the seruice of Sathan, Bacchus and Venus, and reserued by vncleane beasts, as the only time, for drunkēnes, gluttonie, surfetting, whoredomes, and such like abominations? Yet notwithstanding, the Lord our God being that gracious God, so slow to wrath, so full of bowels of mercie, as the Prophet hath before shewed, let Gods people, in their vnfained repentance, bee well assured, they shall finde fauour and grace with God.

The reuenger of the couenant is sent forth for these sinnes. Leuit. 26.25.

Secondly, here wee learne the chiefe care and desire of Gods people, when they be truely humbled and conuerted vnto God: namely, how the seruice and pure worship of God may bee maintained. For they are well assured, this is the chiefe piller and stay of all their good state and welfare in this life, and Gods speciall ordinance for their euerlasting saluation. So soone as Asa was deliuered, truly humbled, and informed by Gods Prophet, he reformed his kingdome, and set vp the seruice of God. When Iosias heart melted, hauing heard that holy law read, &c. he reformed his kingdom, and set vp the pure worship of God in the land.

2. Chro. 15.1. 2.3.4.5. 2. King. 22.19. &23.

Now the time is come vpon vs for to practise this holy doctrine of repentance, which the Prophet hath hetherto commended vnto vs in this exhortation: if we regarde it not, note the time of our visitation, certaine it is the greater shame and confusion is reserued for vs. Let vs not bee like the Atheists of Esaias time, who when the Lord called them to fasting, weeping, and mourning, gaue themselues to eating and drinking, and feasting, scorning his

Prophets, with *let vs be merrie, for to morrow we shall die*, Esay. 22.12.13.14. And like to the brasen faced Atheists and rebels of Ieremies tiine: of whom the Prophet complaineth in these words, chap. 5. vers. 3.4. *O Lord, are not thine eyes vpon the trueth? thou hast striken them, but they haue not sorrowed: thou hast consumed them, but they haue refused to receiue correction: they haue made their faces harder then a stone, and haue refused to returne. Therefore I sayd surely they are poore, they are foolish, for they know not the way of the Lord, nor the iudgement of their God.*

A dangerous signe if ther appeare no humiliation when god striketh. Reuc. 9 20.

Vers. 15. *Sound the trumpet in Sion, sanctifie a fast, call a* solemne assemblie.*

* or Proclaime the daie appoynted. *Kiru gnatz arah. Indicite festũ retentionis.* Because the people were kept in and restrained this daie.

HEre beginneth the second part of this text, wherein as before is noted, foure things are principally to bee considered: First, what preparation must goe before a generall fast. Secondly, what persons must bee assembled. Thirdly, what must be done when they bee assembled together. Fourthly, what blessings they must expect assuredly, if they humble themselues, and truely conuert vnto God.

First concerning our preparatiõ vnto a generall fast: wee learne in this verse foure speciall poynts be required:

1. The day must be knowne and signified with sounding of a trumpet.
2. The place in like manner must be appointed *in Sion*, &c.
3. The assemblie must bee sanctified, that so they may come prepared vnto this holy worship of God.
4. This assemblie must be a solemne assemblie, wholly bent to consecrate this day in humiliation, and prayers vnto God.

Sense.

Sound the trumpet. That is, by the sounding of a trumpet warne the people that they prepare themselues vnto a general

generall fast, &c. Concerning this instrument, the diuerse tunes, and measures which were to be obserued in warres and peace, to call and to dismisse the congregation, reade Num. 10. vers. 1, 2, 3, 4, 5, 6. Where we may learne, vers. 8. First, that this was the priests office to sound the trumpet, least the people should bee assembled rashly without good cause, or vnaduisedly without iudgement. Secondly, that the trumpets did serue for three speciall vses: first, to call the people or the heads of the people to the publike assemblies: secondly, to prepare and to warne them to bee ready for the warres: thirdly, to publish their feastes, and their solemne times for sacrifice. Thirdly, if the captaines or chiefe heads onely assembled, they sounded the trumpet but once onely, verse 4. if the people assembled, they doubled the sound, verse 3. But for the warres they sound *alarums, verse 5. Whereby is meant a more vehement and broken sound, which is drawne long, and continued some space of time. Among other great signes & soundes that were heard on Sinai (when GOD himselfe spake in that most strange manner, the wordes of the holy lawe) there was heard to call the people, *The sound of a trumpet exceeding loude.* Againe about the middest of September they had a feast, wherein was great ioye by sounding of trumpets, to signifie their new yeare to be at hand, for then began their *annus ciuilis*, for buying and selling, for freedome and bondage, and then came in the tenth of that moneth their feast of *Kippurim*, of reconciliation, &c.

The diuerse vses of trumpets.

* Or broken sounde.

The diuersitie of sounds in the trumpets.

And as the Lord commanded the holy priests to sound the trumpets, so must they also and the Prophets bee the Lords trumpeters, to call vpon and to informe the princes of all causes and occasions of sounding the same. So the religious magistrates sent forth their edicts into all partes of the kingdome, for the sounding of the trumpet for such solemne assemblies, as often as occasion required. This we see in the good King Iehosaphat: *He feared God, and set himself to seeke the Lord, & proclaymed a fast throughout*

out all Iudah, that is, he caused a fast to be proclaymed. So Ezra that holy priest and gouernour of Gods people. *I proclaymed a fast, that we might humble our selues before our God, and seeke of him a right way for vs and our children, and all our substance.* So generall fasts were euer appoynted either immediatly of God, as ordinarilie by his lawe, Leuit. 23. Extraordinarily by some prophet, as here in Ioel wee see: or mediatly by men with consent and assent of the godly princes, priestes, magistrates, and rulers of the people, 2. Chron. 20. 3. Hester. 4. 16. Ezra. 8. 21. 1. Sam. 7. 5. 6. vnder the law: of the Apostles, Bishops, Pastors and church gouernours vnder the gospell, Act. 13. 2. and 14. 23. *Tertullian saith, the godly Bishops did in time of calamitie, *Publica vniuersa plebi ieiunia indicere, Call all the people to generall fasts.* And so the christian princes also, in the ages following, as our dread soueraigne Ladie Queene Elizabeth hath done in the fift yeare of her most happie raigne, August. 1. with great care commanding the reuerend father, the Archbishop of Canturburie then being, to publish a generall fast in all her Kingdome.

See Pet. Martir de ieiunio class. 3. cap. 10. sect. 9. and Magd. hist. cent. 4. cap. 6.

See Ambros. de ieiunio quid drages serm. 25. & 40.
**Tertul. contr. phisicos.*
Gregor. in orat de pauperibus amandis.
Anno. 1563. in the great pestilence. Archbishop Matth. Parker.

The magistrates are Gods vicegerents & watchmen, as well as the Lords ministers, and by this general name, the Prophets euer vnderstand as well the one as the other. When a common watchman, saith Ezechiel, is set in any part of the land to espie the enemies, if hee giue warning by a trumpet when they come he shall bee free, but if hee doe not, hee shall dye for it: how much more the Lordes watchmen in regard of mens soules and saluation, should sound the trumpet when neede is, that Gods people might with all expedition and ioyfulnes prepare themselues to meete the Lorde, before his great and fearefull wrath were kindled? The vse of all this briefely is this, that the faithfull might come aduisedly and well prepared to this publike humiliation: and that all cities and townes in the land, might at one time, as it were with one voyce, send forth stronge and effectuall cries into the eares of the Lord,

Ez. 33. 2. 3. 4. Esay. 58. 1. Deut. 28. 47. Esay 57. 10. 11. Wherefore generall fastes were published.

Lord, that so the great fire of his wrath, with the teares o his children may be quenched.

2. The place is Sion.

THe meaning here is not that all the Iewes in the land, should at all generall feastes and fastes meete all in Ierusalem, as they were wont to doe, in the three great feasts three times in the yeare: but that this generall fast should first be proclaymed in Sion, that is, in Ierusalem, and in all the cities and townes, boroughes and hamlets in the land: *Throughout all their dwellings*, for so the law commaunded, Leuit. 23.31. And so Iehosaphat & his people obeyed, *they proclaymed a fast throughout all Iudah*, that is, in all cities and townes small and great in all the kingdome of Iudah. The Iewes came as they were commaunded, ordinarilie three times in the yeare, from all quarters and partes of that kingdome, first, to the resting place of the Arke, before the building of the temple, as in Shiloh (where some thinke it was 343, yeares, some say 300.) and elsewhere the Lord sent it. This solemne meeting to the arke, and afterwards to that famous temple of Ierusalem, is commanded, Exod. 23.14.17. *These three times in the yeare shall all the men children appeare before the Lorde Iehouah*, Deut. 12.5. *Ye shall seeke the place which the Lorde your God shall choose out of all tribes, to put his name there, and thither you shall come.* This commandement all the Iewes obeyed, and such as feared God came most ioyfullie, albeit from farre and were wearied and fainted often by the way, Psalm. 84.7. *They goe from strength to strength, till every one appeare before God in Sion.*

2. Chro. 20. 3.

1. Easter.
2. Pentecost.
3. Tabernacles.

Question. *Wherefore did the Lorde thus inioyne the olde Church, to assemble so generally from all partes of the land to Ierusalem, and what vse was there of their meeting there three times in the yeare?*

Answer. The first cause of their meeting was, that the remembrance

Vse of the Passeouer.

Pentecost.

Tabernacles.

remembrance of Gods great and wonderfull benefites might neuer dye among them: therefore in the feast of the Passeouer, they did celebrate the remembrance of their miraculous deliuerance out of Ægypt: secondly, in the feast of Pentecost, the remembrance of the lawe and holy couenant which they receiued in Sinai: Thirdly, in the feast of Tabernacles, they were put in remembrance how they dwelt fortie yeares in the wildernes in tents, and were graciously preserued, and thankesgiuing was then vsed for their corne and other fruites receiued. So they were yearely put in minde, of these three the greatest blessings that can be in any commonwealth. For the first great happines of any weale publike, is to be freed from al bondage, to inioy freedome, and to haue speciall liberties and immunities graunted: this mercie the Lord shewed them in their admirable deliuerance from Ægypt. The second thing which maketh a flourishing commonwealth, is that Gods lawes, and holy couenant be receiued, Gods pure worship and holy religion be established. This was done by the Lorde in a most wonderfull manner vnto that people in the wildernes of Sinai. The third poynt to be desired for the preseruation of the happie state of any people, is, that nothing to preserue this present life be wanting: this mercie also they receiued at Gods hand yeerely, and their fathers had receiued miraculoussie in the wildernes fortie yeares, as the holy stories haue recorded. Secondly, they were in these generall meetings yeerely confirmed in their consent in holy religion, and in the forme and manner of the pure worship of God. Thirdly, then the most godlie learned Prophets, Priests and Leuites, did assemble from all their colledges and schooles of learning to instruct the people of God, and to resolue them in all their doubtes. Fourthly, by this generall meeting also, mutuall loue and affection did increase, and was euer confirmed among the Tribes, for then they feasted and reioyced together. Fiftly, by this also the holy ministerie and the place of Gods seruice

nice was the better prouided for, and the Priestes and Leuites were incouraged in the seruice of the Lord, Deut. 12 6.7. 2.Chro.31.4. Because that great assemblie, multiplied sacrifices and offerings in those feastes. 6. Againe this serued for the confirmation of their faith in their supplications and prayers there: for the Lord had made a speciall promise to his people in that place, Deuter. 12. 28. 1.King.8. 7. And the Lorde woulde haue them by this trauell to testifie their obedience also vnto his lawes, for the place was appoynted by him, and stoode not in their own election, as is before shewed. 8. Lastly, this trauell was a notable exercise of their faith, for at that time they were to leaue their substance, albeit in danger of the spoyle by the enemie (for all the male-kinde of any strength went vp to Ierusalem) and so they did, recommending all things to Gods holy protection. And yet we neuer reade that this people were euer indamaged by their enemies, by reason of these holy assemblies vnto the place of Gods worship, the times God appoynted: For the Lord most graciously according to his promise preserued them and their land, Exod. 34. 24. *I will cast out the nations before thee, and inlarge thy coastes, so that no man shall desire thy land, when thou shalt come vp to appeare before the Lord thy God thrise in the yeare.*

3. *Sanctifie a fast.*

THat is, as some thinke, vse a holy fast, or fast for a holy and religious ende, *q.d.* Hitherto you haue fasted for the famine, you could not otherwise choose, now come to a voluntarie fast, that so you may bee truely humbled before the Lorde. Againe, some fast for bodilie health, but fast you a religious fast, that so you may be better prepared for Gods seruice. But I had rather giue the sense thus, *sanctifie a fast*, that is, sanctifie and prepare the people for this generall fast, or commaunde them that they bee pre- Sense.

pared and sanctified: in this sense I finde a like phrase vsed in the like occasion: for when the solemne assemblie was to meete in Sinai to heare and receiue the lawe, the Lorde himselfe giueth Moses a charge in these wordes: *Goe to the people and sanctifie them*, that is, commaunde them to vse all holy meanes that they may be sanctified. The meanes were these: first, they must be purified, they washed themselues: secondly, they were commaunded to abstaine from the marriage bed, during that time: thirdly, they added prayer, and fourthly priuat fasting, as the Apostle commaundeth in the like speciall causes, 1. Corin. 7. 1, 2, 3, 4.

Exod. 19. ver. 10. 14. Iosh. 7. 15. Ignorant people can better prepare themselues to a feast, then to a religious fast, in these dayes.

4. Call a solemne assembly.

THe word here vsed, doth signifie to keepe in, and to restraine, because the whole day was solemnized, and the people kept together, to confesse their sinnes, to pray, and giue thankes, to heare, learne, and conferre together, and for other speciall causes which hereafter shall bee shewed. So they made the whole day a solemne holy day, and did none of their ordinarie workes: the Lord so commaunded: *You shall humble your selues and do no worke at all.* And surely the Lord so prouides for vs in wisdome and mercie, because our spirituall labours this day will aske our whole strength, which will not bee great because of our abstinence. So then we see here this day must be kept holy vnto the Lord.

Kiru gnatzarah. proclamate festum retentionis. Call a feast day to restrain the people. Leu. 23. 28. 39.

* The romish sinagoug hath a kalendar farced full of idle holy dayes, for canonized saints, of whō it is like a greate parte are gone to the neathermost hel: see Bales english votarie: but this holy day

The Iewes mispent this daye many wayes: for when they were commaunded by their magistrates and ministers to assemble thus together for generall fasts, the carnal worldlings were glad of it, not to make it a solemne daye to the Lord, but for their own speciall vses. Some thought it a fit time to mette for quarrels and contentions with their aduersaries, and to bring in false accusations against their brethren: so did bloodie Iezabel against poore Naboth

bothon the fast day. Some thought it a good time to meet their creditors, and to gather their debtes: so * Esay complaineth.

here commanded of the Lord is quite blotted out of al their bookes of remembrance. Our people are to take head lest they so abuse the saboth.

Question. *What speciall causes might moue the Princes and priestes to publish generall fastes, and to prepare the people, as is before shewed, for such solemne assemblies?*

Answer. It is very expedient for all good magistrates and faithfull people, to learne out of the holy scriptures the causes of generall fastes, that so the superiors may bee alwaies readie to call and commaunde, and the inferiors to obey and prepare themselues for this holy exercise.

First, Gods people assembled alwaies humbly to this exercise, to preuent some heauie iudgements ready to fall vpon them, and to consume them: a notable example for this we haue in Iehosaphat, 2. Chro. 20 2,3. First, hee is informed that the Moabites & Ammonites are ready bent to bring warres vpon him. Hereupon hee is resolued in minde, first, to seeke humbly for helpe at Gods hand, and therefore hee proclaymeth a solemne fast throughout all the cities of Iudah: And in this fast, the King in his owne person, prayed earnestly before all the people. This done, a speciall prophet stands vp to teach and to comfort the people, promising them a most strange deliuerance, as a good blessing from the Lord, for their humiliation before him: the congregation was then dismissed with thankesgiuing. And the euent followed according to Gods promise, for their enemies were all destroyed: and then the people praised God so exceeding ioyfully in one place, that it had euer after the name of the valley of *Beracha*, that is, of thankesgiuing, and Ioel he calles it the valley of Iehosaphat. This was the cause also of Hesters fast and her people, and God gaue them a blessed deliuerance, which they desired to make memorable throughout all ages by their feast of Purim, which Hester & Mordecai commanded and confirmed by a statute and a law to all posteritie for this purpose.

*Esi. 58. ver. 3.

The first cause of a generall fast, to preuent future euils & imminent dangers.

ver. 3.
4.
6.
14.
ver. 9.

Ioel. 3. 2.

Hester. 4. 16. ca 9 21. 22. 28.

The second cause of a general fast, to remoue from vs some present calamitie. Iosh.7.6. Iudg.20.20. 23 26.

Secondly, the people of God were assembled in their congregations, not onely before afflictions came, but also when they were come alreadie, as warres, famine, pestilence, wherein Gods heauie hand was seene to consume and to destroy his people. This cause moued that good seruant of the Lord Iosua, to assemble the people to a generall fast: for when hee saw Gods wrath kindled against them, when they began to fall, and to waxe faint hearted before the Cananites: it is sayd, that hee and the elders of Israel, cried and mourned, and humbled themselues vntill the euening. The like fast wee haue when the Israelites sought to auenge the villainie done to the Leuite, whereupon came the bloodie warres between all Israel and the children of Beniamin: for then the stronger side fell twise before the weaker, because of their pride: then they humbled themselues and fasted. So the third time they destroyed of the Beniamites so many, that they feared a whole tribe should euer after be wanting in Israel. This is taught in one *decree of Liberius, in distemperature of weather, warres, famine, pestilence, let a fast be proclaymed, that Gods wrath may be pacified: and to this ende saith Tertullian for the Church, *Ad Scapulam, quando non genicularionibus, & ieiunationibus nostris, siccitates etiam sunt depulsæ? What drought was there, which our prayers and fastings haue not driuen away?*

*Ex decreto Liberij. A Bishop which liued in constantins time. *cum intemperies aeris, aut fames, aut pestis, aut bellum processerit, tunc consumitur, vt vsuum indicatur, vt ira Dei mitigetur.*

The 3. cause of a generall fast is gods threatnings for some general or speciall sins raining in the land.

The third cause of a generall fast, was Gods threatning denounced by some of his Prophets, for some generall or speciall sinnes raigning in the land. This cause moued the Niniuites to fast, when *Ionas cryed vnto them that for their sinnes, *After fortie dayes they should be destroyed.* This vnpleasant newes comming to the Kings eares, hee proclaymed a fast, he humbled himselfe in sackecloth, and sitting in the dust, hee straitely commaunded reformation of manners in all estates. And the King yet addeth, to humble themselues the more, that the brute beasts should want their nourishment, to signifie that they feared Gods

*This Prophet was of greate name in the church & land of the Iewes, & his diuine predictions found true: & therefore these pagans being so neare neighbours they sea-

iudgements to fall also vpon the creatures, which serued them in all their sinnes.

The fourth cause which ought to moue the religious magistrates and holy ministers to proclayme a generall fast is; if they see, finde, and can well discerne that some speciall iniquitie or iniquities call for Gods heauie iudgements, and hinder the Lords blessings in the land: A notable president for this, is that which the holy priest Ezra, and the noble gouernour Nehemias haue left vs in their bookes for the instruction of Gods people throughout all ages: for when as the Lordes house did not so prosper as good Zorobabel and the holy Prophets Haggai and Zacharie desired. These worthie watchmen of the Lordes house soone discerned what euills prouoked Gods wrath against his people: For whereas the Lord had giuen in charge vnto his people, that they should not inyne mariages with pagans and infidels: yet they, a great number *Euen of the Priestes, and Leuites, and the rulers and Princes, had married with the Cananites, the Hittites, the Perezites, the Iebusites, the Ammonites, the Moabites, the Ægyptians, and the Amorites.* Which thing when Ezra vnderstoode he mourned greatly, *And all that feared the wordes of the God of Israel assembled vnto him:* So they fasted and mourned, and confessed their sinnes. And so prouided that the people forsooke their strange wiues: the couenant was renewed betweene God and his people: they bound themselues also by an oath, and a curse to receiue it, keepe it, and to walke vprightly in obedience thereunto.

We learne also a fift cause of this generall humiliation, to be the calamitie or miserie of our brethren, neighbour Churches, being either exercised vnder the crosse, or afflicted by warres, famine, or pestilence. It seemeth vnto me that some such like cause moued those holy Prophets and teachers to assemble that noble congregation at Antioch

red & reuerenced him as they did Elias and Elisha in Damascus. 2.King.8.7.& 2.Kin.14.25.

The 4. cause of a general fast is when the magistrates & ministers finde some speciall euils and sinnes to raigne in the church: that they may crye & pray for gods assistance to remoue them. *Si qui in ecclesia in grauiora sint prolapsi flagitia.* *Bucer. de regno Christi. lib. 1. cap. 12.*

Deut.7.3. Ezra.9.ver.1. 3.4.

Note, Nehe.8.& 9. Verse 1. cap.10. ver.28 29. 30. 31. 32.

The fift cause of generall fasting is the ca-

lamitie of neighbour churches. Act.13.vers.2.

tioch (where the christians prospered best, and did first openly professe the name of Christ) to this generall fasting, we speake of: for it is most like by that which followeth in the same holy storie, that they laboured mightely in fasting, supplication and prayer, both generally for the people of God dispersed among the gentiles, and in speciall manner also for the poore saintes afflicted in Ierusalem: and the Lord graciouslie heard them both: for the Lorde then mercifully prouided for the Iewes by Peter and his fellowes, and stirred vp the gentiles to shew bowels of mercy vnto them, in supplying their wants, by their often sacrifices of brotherlie contribution. Againe it is storied, that then he sent also, those two worthie instruments of his grace, Paule and Barnabas for the conuersion and confirmation of the gentiles. And they prospered exceedingly in that holy worke, for the which the Lord sent them.

The 6. cause of a generall fast is that the church may cal vpon the Lord to blesse some special enterprise in warres and peace, or worke which is taken in hand.

To conclude this point: I finde also that Gods Church assembled in this publike fast, when they did enterprise or execute any speciall thing which did highly concerne Gods glorie, and the generall good of all Gods people. As the Church before named in Antioch, when they were to lay hands on Paul and Barnabas (after they were separate and poynted foorth by the Lord, as is before shewed) Act.13.vers.3. it is sayd they fasted againe the second time, *and blessed them, and commended them to the grace of God*, that the Lord might prosper their holie ministrie among the Gentiles. The like was done (sayth the holy Ghost, Act.14.23.) in all places where ministers were ordained, they did it by election, *and with fasting and prayer they commended them to the Lord, in whom they beleeued*. And for this cause S. Hierome giueth vs a notable example in *Prolog. super Math.* For he saith, that *when Iohn the Euangelist was desired to write his Gospel against Ebion and Cerinthus, which denied Christs diuinitie, he answered*

answered that he would doe it, if the whole Church would first fast publikely and pray, that God would blesse his labours.

Vers. 16. *Gather the people, u call the congregation, gather the elders, assemble the children, and those that sucke the breasts: let the bridegroome go foorth of his chamber, and the bride out of her chamber.*

u Sanctifie.

HEre begins the second braunch of this text, another chiefe poyut to be considered in a generall fast: and that is what persons must be here assembled. The prophet speaketh first in generall, repeting his first charge, *gather the people*, whatsoeuer they bee, rich or poore, call euery where, *and sanctifie a congregation*, faile not to doe it. And left that any should doubt of the exception of some: hee giueth vs his minde in more speciall termes, *gather the elders: q.d.* my will is that you assemble the princes, the Magistrates, the priests, the prophets, and all the rulers of the people, what office soeuer they beare in Church or Common-wealth. The reasons for their appearance and humiliation in this assemblie: first, for that they stande more guiltie then the rest, for manifold sinnes and corruptions, both in regard of their offices and of their yeares. Secondly, for that their example is greatly considered, noted and followed of all sorts of men. Thirdly, their counsell and helpe must be had, as for diligent inquisition and discouerie, so for the punishment also of all capitall & grosse sinnes, which are the causes of this great euill and generall calamitie. Wherefore they must meete for this purpose, and come willingly and carefully with all speede, as men assembled for the quenching of a great fire: for the fire of Gods wrath is kindled, and is readie to consume his people.

This repetition teacheth vs, that in such calamities the Lord would haue vs careful & readie to humble our selues in such holy exercises.

Secondly, he calleth also for the younger sort, euen the tender infants sucking the breasts, for the Lordes wrath

reacheth

reacheth euen against them, because they are wrapped vp, and defiled with the leprosie of their owne naturall corruption, Ephes. 2.3. Rom. 5.12. and also for the sinnes of their fathers. Hoshea, warning the people of the Iewes to repent, sayth, that for their sinnes God will strike them and their children: for he will send against them such bloudie enemies, as shall dash their infants against the stones, and be so barbarous as to rip their women great with childe: and yet here is no vniustice: Wee knowe that for treason against princes, the punishment is extended euen to the children, stayning of bloud, losse of goods, losse of landes: no maruell then if for our rebellions against the Lorde and King of Kings, his yre bee thus kindled euen against our posteritie. And wee see this anger of the Lord readie to consume also, besides our children, euen all our substance, if wee humble not our selues when the Lorde calleth vs thereunto, Ionas chapter 3. vers. 5,6. Ezra 8.21. Againe, the Lord would excite a dull and frosen hearted people, to mourne and weepe, by seeing and hearing the teares and cries of their infants, that so they may bee moued, if not, in regard of Gods fearefull indignation and iudgements, yet for naturall affection, to mourne & weep, and humble themselues before the Lorde. And this also concerning the children is commaunded, that they might inure and acquaint their children with good things, that they might in riper age loue and practise the holy exercises of religion and pietie.

Hos. 13.16. & 14.1.2.3.

Thirdly, the holy Ghost yet proceedeth further, and will haue no sortes of men excepted, but now they must all mourne without any exception, euen of the *Bride and Bridegroome*, when they haue greatest cause of mirth, ioy, and comfort, they must turne all to sorrowe, fasting, weeping and mourning. There was a lawe prouided of God for the new married, that they should bee exempted one yeare from the warres: *When a man hath taken a new wife, he shall not goe a warrefare, neither shall he bee charged*

Deut. 24.5.

ged with any busines, but shall bee free at home one yeare, and reioyce with his wife which he hath taken. Notwithstanding, when for the causes before shewed, Gods people assembled vnto this publike humiliatiō: there was nothing might priuiledge or free any man from this holy exercise. And that which is here by the Prophet commanded, is also both commanded by precept, and commended by the practise of Gods people in other places of the scripture.

When the people of the Iewes were to receiue the holy couenant and lawes of God in that most wonderfull manner in Sinai, they were commaunded to be sanctified and prepared, that they might come with reuerence. One branch and part of this preparation was this: Exod. 19. 15. *Be readie the third day, and come not at your wiues.* And this is that which the Apostle commendeth, that there be a mutuall consent betweene man and wife, to leaue the marriage bed when the time calleth them to an extraordinarie humiliation, in a priuat or publike fasting and prayer, 1. Corin. 7. 5. So Peter Martyr vnderstandeth this place, *Quo loco existimo eum preces publicas, In which place* (saith he) *I iudge he vnderstandeth the publike praiers and a publike fast.* And this we see practised by the religious and godly proselyte, Dauids man Vrias the Hittite. He could not by any meanes be moued to goe into his owne house to his wife, because hee knew the time did rather require fasting then feasting, mourning then mirth. *The Ark* (saith he) *and Israel and Iudah awel in tents, and my Lord Ioab, and the seruants of my Lorde abide in the open fields, shall I then goe into my house, to eate and drinke, and to lye with my wife?* If any desire a proofe of this by examples that all were thus assembled, and no exception of any persons, how high, how lowe, of what degree or condition soeuer they were: diuerse examples of generall fastes in scripture will shew it. Iehosaphat he came himselfe with all his nobles, and all his people to that fast he caused to be proclaymed, when the Aramites came forth to warre a-

The mariage bed abstained in time of extraordinarie humiliation.

2 Sam. 11. ver. 11.

2. Chro. 20. 3. 4

gainst him. The King of Niniuie with all his nobles, and
Ionas.3.5.6. people young and olde, and the very beastes fasted and
mourned. Ezra the good scribe of the Lorde, and the no-
ble gouernour Nehemiah fasted, and all the people vnder
Ezra.8.21. their charge at that time. The impudent Atheists and pro-
Nehe.8.and 9. and 10. phane people of Esaias time, *When the Lord* (by his pro-
phets) *did call vnto weeping and mourning, and to balanes,*
Es.22.13. *and to girding with sackecloth*; They gaue themselues, *to
ioy and gladnes, slaying oxen, and killing sheepe, and drin-
king wine, eating and drinking, and scornefully iesting, let*
1.Cor.15.32. 11. *vs eate and drinke for to morrow we shall dye.* The Lordes
answer is, *As I liue saith the Lord, this iniquitie shall not
be forgiuen vnto the death, I will take from you the mirth
of wine and oyle.* Your young men shall fall by the sword,
your aged men shall bee lead captiues, your delicate
dames shall trot a foote ouer Euphrates to captiuitie, their
buttockes shall bee naked, and their shame shall not bee
hid. It may bee demaunded saith Peter Martyr when ge-
nerall fasts are inioyned and commaunded, by they prin-
ces and gouernours of the church, whether men be bound
to obey? Answer. *They are bound surely* (saith he) *by the
law of faith, and of ther allegeance: for when fastings a-
greeable:o Gods word are commaunded, how can the true
beleeuer goe backe from the same: assuredly he canaot, if
he be in state and condition able to beare fasting.* Persons
exempt from publike fasts in elder ages: first, the sicke, se-
condly, men of weake complexion, thirdly, children,
fourthly, olde men, fiftly, women with childe and giuing
sucke, sixtly, the poore, seuenthly, the laborers, eightly,
strangers: But this Prophet alloweth no such exceptions,
we see in this scripture. To some that would not come to
the sermon, because they would not fast, saith Chryso-
stome, Homil.9. in Genesis. *Fasting is not simplie require-
red and commaunded, &c.* Homil. 10. in Genes. *In the
fasting daye, bee that cannot fast, let him giue the more
almes, and endeuour to bee more ferueut in prayer, more*

ebrefull

cherefull in hearing Gods word, this fast pleaseth God wel: But to those that cā beare abstinence saith the councel of Gangren: *Conc. Gang. c. 30. Statuitur vt si quis non pareat ieiunijs quæ ei imperata sunt ab ecclesia, vt eung, iactet perfectionem, extra necessitatem corporalem, & superbiens, & ecclesiæ decreta contemnen, anathema sit.* In English thus much, It is decreed that if any will not obey the fastes inioyned him by the Church, howsoeuer hee boaste of perfection, hauing no bodilie neede, in pride of heart contemning the orders of the Church, hee is accursed. This canon may well bee vnderstoode of generall fasts. And thus farre for the second branch of the forme of a generall fast, teaching vs what persons must bee assembled in a publike fast.

Verse 17. *Let the priestes, the ministers of the Lorde weepe betweene the porch and the altar: and let them say, spare the people, O Lord, and gine not thine *heritage to reproch, that the heathen should rule ouer them: Wherefore should they say among the people, where is their God?*

* Or possessiō.

NOw followeth the third and last branch of the forme of a generall fast: and it tendeth to teach vs, what principally is to bee done when Gods people are assembled: they must addresse themselues all to a generall confession of their sinnes.

The third branch of the forme of a generall fast.

In this verse we be taught these foure speciall poyntes.

First, where they must assemble for the publike confession of their sinnes: they must come to the temple, for there this confession must be made, where it may best bee heard of all: *Betweene the porch and the altar.*

2. Who must bee chiefe actors here, for to conceiue prayer, and to speake to God and his people: *The priestes the ministers of the Lord.*

3. With what affection & feruencie they must pray: *They must weepe betweene the porch and the altar.*

4. The forme of confession prescribed to bee followed: where consider two things.

First, the petition: *Spare thy people O Lorde, giue not thine heritage.*

Secondly, the reasons to moue the Lord to mercie, and to confirme the priests and people, that God would heare them.

1. For that wee bee *thine heritage* and people, howsoeuer sinfull we be.

2. It concernes thy glorie, for the heathen will reproachfully and despitefully speake against vs, and against thee O Lord our God.

3. The heathen will blaspheme, and say thou art no God of glorie and power, &c. able to deliuers vs.

1. Of the place where the priests must pray, betweene the porch and the altar.

FOr the better vnderstanding of the charge of God, concerning the place of prayer: wee must consider what speciall partes that great and famous temple of Ierusalem had. This great house of God, consisted of three partes, the first was that, which this Prophet calles *the porch*, and so it is called, 1. King. 6. 3. And the *great court*, 2. Chro. 4. 9. and *Salomons porch*, Act. 3. 11. For the King came thither at one special gate, called *The bewtifull gate*, Act. 3. 1. Ezek. 44. 3. The people and the King past no further, here was a stage of brasse whereon Salomon prayed, that he might the better be seene and heard of all the people, 1. King 8. verse 14 & 22. Here was the preaching place, here Christ preached, and hence he cast out the buyers and the sellers, which abused that holy place of Gods worship. Here was the altar of burnt offerings and place of publike and common prayers, 2 Chro. 15. 8. and 2. Chro. 8. 12. This part of the temple is sayd to be *without, in respect of the more inward part of the same, where the people had no accesse.

What were the principall partes of the great temple of Ierusalem.

* Luke. 1. 10.

The

The second part of the Temple was the court of the priests: for they onely came therein to burne incense and to pray. In this place was the Altar of incense, whereupon did burne [a] continually the fire which came from [b] heauen. And here were the tables of the shew bread, and the candlestickes. Into this place went the priests to pray and to offer incense vpon the brasen [c] Altar. And this dooth Zachary in his course: *He went* [d] *into the temple of the Lord*, that is, into this second part of the temple, *and the whole multitude were without in prayer*, that is, in the porch or common court, the place before mentioned, *while the incense was burning*, in that second part of the temple where Zachary was in prayer.

The second part of the temple

a Leuit. 6. 13.
b Leu. 10. 1. 2.
c Exod. 30. 1.
d Luk. 1. 9. 10.

The third place or part of that great Temple, was called *Sanctum sanctorum: the holiest place of all*: Here the arke of the couenant was set, as Salomon commaunded the [e] priests. And therein in Salomons time, were the two tables of stone, which Moses had put there in Horeb. There were also those goodly monuments, the brasen serpent, Aarons rod, and the pot of Manna before the Arke, as the Lord had commanded them [f] by Moses. Into this place came the high priest only once a yeare [g] at the feast of *Kippurim*, or reconciliation. And these were the parts of this holy temple, which the Lord commaunded to bee made: Moses calleth it the Lords Sanctuary, Dauid prepared the matter, & Salomon his sonne gaue it the forme, and built it in seuen yeares. Therein was the Lord dailie worshipped in morning and euening sacrifice, preaching, reading of Scriptures, prayer, &c. The enemies which prophaned it, the Lord euer plagued them: as Antiochus who set therein [h] Iupiters image, he is striken with an incurable [i] most loathsome disease. The Chaldees they destroyed it, and anon after were destroyed themselues. When it was againe reedified, the Macedonians did pollute it, and they also not long after came to confusion. Pompey he would enter into the holy place: but neuer

The third part of the temple.

e 1. Kin. 8. 6. 7.
f Exod. 16. 34. 35. Num. 17. 10.
g Heb. 9.
h 1. Macha. 1. 23. 33 & 57.
i 2. Maccha. 9. 5. 12.

k Ioseph de bello Iud. lib. i. cap. 6.

prospered after all his life time. k Crassus did robbe and spoyle it, and afterwards became a man most infortunate and miserable. In Vespasians time it came to vtter ruine and desolation, and not one stone was left vpon another, according to the prophesie of our Lord Iesus Christ. Titus did labour mightily to saue it from the fire, but by no meanes could effect it. Iosephus sayth, the Romane souldiers did fire it the same moneth, and the same day the Babylonians had burnt it before. And that from the first building thereof in Salomons time, to the second yeare of Vespasian, at which time it was vtterly destroyed, there had past 1130. yeares, 7. moneths, and 15. dayes. And from the reedifying of it in Cyrus, and Haggeis time to this finall desolation, there were yeares 639. and 45. dayes. So farre Iosephus.

Ioseph. de bello. Iudaic. lib. 6. cap. 10.

Now for the place where Ioel would haue the priests to pray: he doth in our text charge them to pray *betweene the porch and the altar*, that is, the common altar of burnt offrings, that is, in the place of the publike prayers and seruice of God. The Prophet would haue the priests to pray, where the people may best heare them and see them, that they also might pray and weepe with them. He speakes neither of burnt offrings vpon the common altar, nor of burning of incense within vpō the altar of incense, nor of praying apart there as Zachary did, & the other priests in their course: but of publike praiers only. *q.d.* The Lord regards not your sacrifices, they are abominable vnto him, l because you your selues bee impious and euill which offer them. Let him see your publique humiliation with teares and cryes: and let the priests confesse your sinnes, and ioyne with them in your hearts, euery one assenting with his heart vnto their prayers, that in the end you may all sound m Amen, as with one voyce, testifying that you beleeue and trust the Lord hath heard your desires, and their prayers for you.

l Hagg. 2. 14. Psal. 50. 15. 16. Pro. 21. 27.

m Cor. 14. 16.

So then briefly thus it is: The porch was the place of the

the people, and the altar resembled the presence of God himselfe, vnto whō the sacrifices were offered: the priests which were to stand betweene the porch and the altar, were liuely [n] types of Iesus Christ.

[c] Heb. cap. 2. & 1. & 9.

This place teacheth vs this much: that Gods holy ministers they are to stand alwayes betweene God and his people, and in speciall manner then when his wrath is kindled, as in famine, in warres, and in pestilence, striuing with all their might by all good meanes to reconcile the Lord and his people by and through Iesus Christ. Thus wee reade of Aaron, that he stood betweene the dead and the liuing, labouring to appease Gods anger, when there dyed 14700. of a plague for their rebellion in the wildernes. The Lord also teacheth vs the same thing, when he complaineth by his Prophets, that *no man would offer himselfe to stand in the breach of the wall, to stoppe the course of his wrath, which was alreadie kindled against his people.* A notable president for this we haue in good Ezra, who in great griefe and sorrow lamented in that generall fast, which was for the marriages with pagans, &c. *He plucke off the haire of his beard and of his head, and sate downe astonied, doubting whether the Lord would not destroy them*, because of their grieuous sinnes. *And there came vnto him all that feared the words of the God of Israel: and in the euening hee fell vpon his knees, and spread out his hands vnto the Lord*, & so made an humble confession of their generall and speciall sinnes, vnto God. So doe the Leuites in that publike fast with Nehemias. They stand vpon pulpits of wood, vers. 4. and so confesse their sinnes, and pray for the people, vers. 7.

Doctrin.

Num. 16. 45. 49.

Ezech. 22. 30.

Esay. 59. ver. 16.

Ezra. 9. cap. 3. 4. 5. 6.

3. *The prayers of the faithfull assembled, must be well watered with teares.*

RENting of the heart is better then renting of the clothes, and weeping and crying is better then sacrifice,

fice. The ministers of the Lord did not onely weepe, the godly well affected powred foorth teares in like manner, as we reade often. The Israelites being to fight against the Beniamites, for their great sinne against the Lord: *fasted, mourned, and wept all before the Lord vntill the euening.* The like they doe againe another day. *They come to the house of God, they abide there till the euening before the Lord, and lift vp their voyces and wept.* And while good Ezra was praying and weeping, the whole congregation consisting of men, women and children, *wept with a great lamentation.* So in Samuels time in that fast they wept abundantly. The Lord loueth the teares of his Saints, hee puttes them in his bottell, they are all registred with him. Dauid wept much and often: so Hezekias, Ezra, with others, and Iesus Christ himselfe. And if wee consider our sinnes and our times, if they had one sinne we haue tenne as great and as grieuous. Many buckets of teares cannot humble vs, nor serue to testifie our humiliation. Were they so zealous in the reuenge of the Lords couenant, for the sinne of whoredom, and for one Leuites sake, that they so fought, fasted and wept? and shall not wee fast and lament for the whoredoms of thousands in the whole land? Was Ezra and his people so full of teares for that one sinne of vnlawfull marriages with pagans? and shall not wee much more weepe, seeing that not onely our marriages are often as bad, or worse? and other innumerable proude sinnes raigne ouer vs. And did the Israelites so deepely lament their sinnes, when they were in daunger of the Philistins? and shall not we as humbly seeke the Lord, seeing that so many bloudie enemies doe beset vs round about, and daily waite and expect with great confidence our cōfusion? The Gospell and holie couenant (blessed bee our God) is receiued in some parts of our land: but the ignorant people still contemne it, and the enemies blaspheme against it, because that our Gospellers are so wicked and so loose in their liues. So the pure worship of God is little regarded

Iudg.20.23. The Lord loueth the teares of his faithful children.

Ezra.10.1.

Psal.56.8.

regarded of many. Wherefore let vs often weepe and lament, and pray for the peace of Ierusalem, and say, *The Lord prosper them that loue thee.* Psal. 122.

4. The forme of their confession: *Spare thy people, and giue not thine heritage to reproch, &c.*

HEre first we are to consider the prayer, then the reasons annexed. In the prayer two things are asked: first, pardon of sinnes in the word *Chuseh*, spare vs, or be mercifull vnto thy people: secondly, that the Lord would preserue his Church and people from that reproch & shame which was like to light vpon them.

First here the Lord teacheth vs to pray, that the cause may first bee remoued, then the effect shall surely passe from vs. *Spare thy people, and giue not thine heritage to shame.* Take away the cause, and you shall soone be freed from the effect which followeth. Cleane contrary wee euer first cry in our hearts, Lord take away the shame, take away the famine, remoue the pestilence, warres, &c. but our sinnes we will not haue taken from vs. We doe not so mourne for our sinnes, as for the euils which be vpon vs for our sinnes: so did Pharaoh, Saul, Achitophel and Iudas lamente with teares: therefore wee cannot bee partlohed and eased of our grieuances. Doctrine. Note.

Againe, we must vnderstand that the holy Ghost requireth of vs in this place a serious and a faithfull confession of our sinnes: for without this confession God was neuer reconciled with his people. We haue two generall confessions of sins in Scripture recorded, as most memorable, and most singular for our instruction and imitation, as is before shewed. Wee haue in Daniel, a most sweete and comfortable speech vnto God: wherein first he confesseth his sinnes, and the sinnes of their Kings and Magistrates, priests and people. This confession is implied by Ioel in this word *spare vs*: for such as speake on this manner,

ner, calling for mercie, confesse their guiltines before the Lord. Secondly, Daniel sayth, that *open shame did belong vnto them*. The same sayth Ioel, when he biddeth his people pray, that reproch and shame may bee turned away from Gods people. Thirdly, Daniel appealeth to Gods mercie; so doth Ioel warne vs in that word *Chusah, spare vs*, to flie vnto Gods mercie onely. Fourthly, Daniel remembreth in his confession and supplication, the mediatour and Messiah Iesus Christ: crying, *Heare vs for the Lords sake*: that is, for the Lord Iesus Christ his sake. The same is vnderstood by Ioel in the word spare vs: for God sheweth no mercie, nor spareth any people, but in and through Iesus Christ. Daniels sweet words, so full of instruction, so needful for imitation vnto Gods people in al ages, are these following. *Oh Lord God which art great and feareful, and keepest couenant and mercie towards them which loue thee, and towards them which keepe thy commandements: we haue sinned, and committed iniquitie, and haue done wickedly, yea we haue rebelled, & haue departed from thy precepts, and from thy iudgements: for we would not obey thy seruants the Prophets, which spake in thy name to our kings, to our princes, and to our fathers, &c.*

ver. 17

Dan 9. ver. 4.

The like sweete prayer haue wee in Esay. 63. vers. 15. 16. 17. *Looke downe from heauen, and behold from the dwelling place of thy holines, and of thy glorie: where is thy Zeale and thy strength, the multitude of thy mercies and of thy compassions? they are restrainted from me. Doubtles thou art our father, though Abraham bee ignorant of vs, and Israel know vs not: yet thou O Lord art our father and our redeemer, thy name is for euer. O Lord why hast thou made vs to erre from thy waies? and hardened our hearts from thy feare? Returne for thy seruants sake, and for the tribe of thine inheritance, &c.* And thus farre for the first part of Ioels prayer: the second followeth, which containeth diuers reasons to excite our hearts, to

confirme

confirme our faith, and to perswade, as it were, with the Lord to graunt their desires.

The first reason: *We be thy people.*

Thou art bound Lord by couenant, &c. to spare thy people, to protect thy people, &c.
And we be thy people by couenant.
Wherfore spare vs for thy couenant sake.

The second reason: *We be thine heritage.*

Thou Lorde almightie and al-sufficient, wilt not suffer thine heritage to be spoyled and destroyed.
We are thine heritage.
Wherefore Lord suffer vs not to be consumed or confounded.

The third reason: *Giue not thine heritage to reproch, that the heathen should rule ouer thē.*

The Lorde most mightie, and most gracious, will not permit his enemies the heathen to reproch his people, and to rule ouer them.
We be thy people.
Wherefore let not the heathen confound vs, and rule ouer vs.

The fourth argument: *Wherefore should they say among the nations, where is their God?*

If the heathē people beare rule ouer vs, they will blasphome thy name, thy power and might.
For they will say our God is no God of glorie, power, might, maiestie, &c.

Wherefore now Lord spare vs, and put vs not to confusion, for thy couenants sake, for thy peoples sake, for thine heritage sake, for thy glorie sake, and for that thou doest in great ealousie regarde all these things, Lord heare vs, and

remember vs, and deliver vs. Thus praieth Moses: *Remember Abraham, and Isaac and Israel thy seruants, to whom thou swarest by thine owne selfe.* Againe: *Wherefore shall the Egyptians blasphieme and say, he hath brought them out maliciously to slay them in the mountaines.* And againe, when the Lord would haue slaine his people with a pestilence, he prayes in the very like arguments. First, the heathen (sayth he) *They will say the Lord was not able to bring this people into the land which he sware vnto thē: therefore hath he slaine them in the wilderness. And now I beseech thee let the power of my Lord be great, according as thou spoken, saying, the Lord is slow to anger, & of great mercie, and forgiuing iniquitie and sinne: but not making the (wicked) innocent, and visiting the wickednesse of the fathers vpon the children in the third and fourth* (generation). *Be mercifull, I beseech thee, vnto the iniquitie of this people, according to thy great mercie, and as thou hast forgiuen this people from Egypt even vntill now: so now also spare thy people.* And againe, the same holy Prophet sheweth how he prayed for Gods people, and did striue in supplications, and continued many daies and nights crying, and giuing God no rest. The arguments he vsed were these which Ioel hath in this place.

Exod.32.10. 14. ver.12. Deut.9.18.

Num.14.11. 12. 16. 17. 18. 19.

Deut.9.

Propositions.

O Lord destroy not thou people.

Arguments: for

Ver.26. 1. *They are thy people, thou inheritance, redeemed from Egypt.*

Ver.27. 2. *Remember thy seruants, Abraham, Isaac, and Iacob:* that is, thy couenant made vnto them and all thy faithfull.

Ver.28. 3. *The nations* (that is the pagans) *will blasphieme thy name, and say, thou art not able to bring them to the land which thou hast prouided.*

Doctrine. Wee learne hereafter the example of these holy

men, we must euer haue our refuge vnto Gods couenant, for thereby our faith was first bred in vs, and must continually be cherished.

2. Wee learne here, how iealous Gods people ought to be of Gods glorie, which ought to bee more deere vnto vs, then our owne welfare and saluation.

3. Note here how this wretched and sinfull generation, *is called Gods people and inheritance*, because they were in the visible Church and couenant. And yet wee know that among them there were grosse idolaters, blasphemers, prophaners of Sabbath, Chemarims, conjurers, murderers and adulterars, &c. *For the wicked will doe wickedly in the land of vprightnes.*

4. Wee learne here a most comfortable lesson, how Gods glorie and our saluation be so knit together, that he cannot be iealous of the one, but he must bee also carefull of the other.

Now we be to consider yet further, what else was done in a generall fast: for we must not imagine that they stood onely vpon confession of sinnes: they spent also some part of the time in teaching the people, and some part in censuring such sinnes, as did then most raigne among them, for that whole day was cõsecrate for the Lords seruice: *August. de moribus ecclesiæ contra Manich. Vsitata ieiunia ecclesiæ continuantur vsque ad noctem: toto enim die celebrantur sacri cœtus, preces publicæ habentur, sub vesperam dimittebantur & cibum sumebant.* That is, *the vsuall fastes of the Church are continued till night: for all day the holy assemblies are exercised, publike prayers vsed: in the euening they were dismissed, and did eate meate. Chrysost. examen. Trid. Conc. 4. p. Manifestè apparet tempora ieiunij, publicos congressus, seu conuentus ecclesiasticos fuisse, in quibus admonitiones de exercitijs pœnitentiæ, fidei, & emendationis propositerunt.* That is, *It is manifest that in their fasts they had publike assemblies or ecclesiastical connents, wherein they taught the*

*P. M. cap. 3. clas. 10. sec 17. *Veteres totum diem ieiuni agebant vsque ad vesperam, quo toto tempore in verbo Dei, precibus et sanctis occupationibus versabantur. Leuit. 23. ait deus, in ieiunio quiescite ab omni opere, & affligite animas vestras sabbatum enim est: sabbatum vero à vespera vsque ad vesperam durasse nemini dubium est.* Againe, *Tertul. contra Psychicos ait ecclesiæ producere ieiunia vsque ad noctem.*

people the exercises of repentance, faith, and amendment of life. And the Church of the Iewes had euer in their sinagogues and congregations, beside prayers, if not the word of doctrine and exhortation, yet the interpretation of the scriptures, for they reade distinctly Gods word, and gaue the sense. This was done in Nehemias great fast, which was published because of many grieuous sinnes, and specially for their prophane marriages with Pagans. At that time after they had confessed their owne sinnes, and the iniquities of their fathers: verse 3. it is sayd, *they stoode vp*, that is, the Leuites, *in their place*, that is on their pulpits, which were made for them, Nehem. 8. 4. *And there they read in the booke of the law of the Lorde their God: and gaue the sense according to the Scriptures*, Nehem. 8. 8. And herein they spent one fourth part of that daye, saith a learned *interpreter. And that the people were taught this day the word of the Lorde, it seemeth vnto mee, wee may learne also of Ieremie, chap. 36. 5 27. For when Ieremie had written his prophecies concerning that kingdome and the destruction of it, and was therefore restrained himselfe from preaching (a generall fast being proclaymed because of the Babilonians their enemies approching) he sent Baruch the scribe the day of their fast to reade his prophesies, for that hee trusted Gods worde so read, might doe some good vnto that rebellious and sinfull people. *I am shut vp and cannot goe into the house of the Lord, Therefore goe thou and read the roule, wherein thou hast written at my mouth, the wordes of the Lord in the audience of the people, in the Lords house vpon the fasting day: also thou shalt reade them, in the hearing of all Iudah, that come out of their cities, it may be that they will praye before the Lorde, and euery one returne from his euill way.* Some part also of this time was spent in signe of their vnfained repentance in examining, censuring, & punishing such sinnes as then raigned, and most dishonored God, and in setting forth such orders as might make most

* Iunius, three houres from fixe a clocke to 9. in the morning sacrifice, 3. hours from 9. to 12. in teaching the people, three houres from 12. to 3. in confession of sins, 3 hours from 3. to 6. in the euening sacrifice: so were 12. whole houres of that daie spent.

It is like that they had so persecuted the Prophets, that there was but little preaching at that time,

most for the edification and good gouernement of Gods people: for so it was in the fast before mentioned in Nehemias time. The 24. day of the 7. month, when they had fasted, they that were of the seede of Israel, were separated from their strange wiues and children. The princes and rulers were chiefe in this trespas: and yet for all their high and loftie lookes, they stoope here, and must yeeld vnto the censures and punishments inflicted vpon them. And this is taught vs also in the storie of Naboth, for a generall fast being proclaymed, vnder colour of holines and pietie, that cursed Iezabel couered all her bloodie practises, Naboth was then falsely accused, vniustly condemned, and cruelly stonied to death for blaspheming God and the King. The reason of this diligent care for generall and speciall sinnes raigning among Gods people, see Iosh. 23. the whole chapter. Againe, the people of God vnder Nehemias in that great fast, the chiefe of them, of all their families, did binde themselues by an oath and by a curse, that both they and their families should keepe and obey the holy couenant of the Lorde. Lastly, because of the present necessitie and wants of Gods ministers, they bound themselues by statutes *as in Dauid and Hezechias time, to giue and contribute an annual pension for the ministerie and seruice of the Lorde. And thus farre wee haue shewed in a generall manner how the olde Churche and people of God in former ages were exercised, when they assembled themselues for any speciall cause or causes, in a publike fast.

Chap. 9. ver. 2.

Ezra. 9. 2.

The like inquirie we finde Iosh. 7 in Achans storie.

Nehe. 10. 18. 29. 30.

* 1. Chro. 26. 27. 28. 2. Chro. 31. 3. 4.

Gods Leuites & ministers must be encouraged by all good meanes in the worke and seruice of the Lord.

Verse 18. *Then the Lord will bee ielous ouer his land and spare his people.*

The last branch of the second parte concerning the happie end of a general fast.

THis is the last braunch of the second part of this text: wherein the Prophet sheweth what a happie end their fast should haue. If they truely humble themselues as is before prescribed, the Prophet assureth them that the Lord

was

was neuer so ready to raine his plagues and iudgements, as he will bee to power downe his blessings and mercies vpon them: *For he will be iealous ouer his land, and spare his people.*

Exod.20.5.34.14. The Lordes iealousie is often mentioned in the olde Deut.5.9. Testament: by this worde is not meant an ill humor of Nahum.1.2 suspicion, but an ardent and feruent affection and loue to-Zach.8.2. ward his Church. It is a metaphor and a speech borrowed What Iealosie is. from the true loue of the husband towards the wife, which is such as there is no affection on earth among men comparable vnto it. The last of the Canticl. verse 6. This loue of man and wife is compared to death for strength, it will ouercome all difficulties and lettes to doe good vnto the wife, yea death it selfe: and iealousie is said to be *as hard or cruell as the grauе*, it will deuoure and destroye all enemies, and can bee no more intreated, then the grave or death it selfe. The same is said of this affection, in the husband for the offence or iniurie done to his wife, in defiling his bed. Salomon telleth vs he can neuer be appeased, *Iea-*Pro.6.34. *lousie is the rage of a man, therefore he will not spare in the day of vengeance.* This iealousie the Scripture ascribeth vnto God, not that any such affections or passions bee in him, but that it might expresse the greatnes of his loue to-Ephe.5. wards vs: which is such and so great, that looke what is done to his Church (whereof hee accounteth as of his beloued spouse) he euer deemeth and taketh as done to himselfe. This he testifieth by his Prophet; *Hee that toucheth* Zach.2.8. *you, toucheth the apple of mine eye.* If any man aske a reason of this the Lordes iealousie: surely there is no cause of it in any one of the creatures, nor in any thing which hath being, without himselfe. His owne goodnes is the cause of all his loue, iealousie and mercie towards his Church: for he found it blacke, spotted, and a polluted masse of sin, but hee hath made it by the blood of his sonne, *Comely as the fruites of Kedar, and bewtifull as the curtaines of* Cant.1.ver.5. *Salomon.*

The

The Lorde is euer iealous ouer his people: first, during their obedience to preserue them, Zachary.2.8. saith the Psalmist,* *Touch not my people, and doe my Prophets no harme:* and to consume their enemies: Zach.8.2. *I was iealous for Zion in a great wrath.* 2. But when they backslide and transgresse his lawes, his ielousie burnes like fire against them: Exod.20.5. he sayth *he is a ielous God, visiting the iniquities of the fathers vpon the children, vnto the third and fourth generation, &c.* And yet when this heate of ielousie flameth as it were in him, he is ful of heauines and griefe. This sayth the Prophet: *He punisheth not his people willingly*, but as a tender father he striketh with the hand but not with the heart: he repenteth him of all the euill hee brings vpon his people, full of bowels of mercie and compassion, as is before shewed, vers.13.

* This ielousie hath deuoured in all ages of the world, as with a strange fire, the enemies of his church.

Ob. But this fire of Gods ielousie in elder times burnt vp alwaies the refuse and baggage people, idolaters, adulterers, Numb.25. blasphemers, murmurers, Numb.11.1. Psal.78.20.21. with famine, warres, and pestilence: how is it that this holy fire among vs in these dayes, deuoures such a number of sweete young plants, and good trees bearing fruite, most sauourie, and comely branches in the garden and vineyard of the Lord, and yet stand still those wicked plants and dead, rotten, and most vnsauorie stocks, which the Lords hād hath neuer planted? I meane in a word, wherefore are the righteous afflicted and taken away: and this fire of the Lord neuer toucheth so many monstrous blasphemers, wicked Atheists, prophane beasts, adulterers, theeues, drunkards, oppressors, vsurers, &c?

Obiection. Wherefore the Lord doth not so strike the grosse sinners of our times as in former ages.

Ans. First, I answer with Iob, chap.24.1. *that the times appoynted for all iudgements, are hid by the almightie*, he knowes best, when, and how to strike, and the wisest man cannot render a reason of his wayes.

Secondly I answer, we are not vnder the Gospel to look for the like temporall and particular iudgements, as vnder

1. Remember Lots wife, Luke 17.32.

2. If they heare not Moses and the prophets, neither will they be perswaded, &c. Titus 2.10.11. 1.Cor.11.32. Heb.2.3.

the Law: now more fearfull is the state and condition of all such proude sinners, because greater grace is offered vnto all men by the bright shining light, and glorious Gospell of Iesus Christ. Therefore sayth the Apostle: *How shall we escape if we neglect so great saluation?*

3. Lastly, the Lord is ielous ouer his people when they bee humbled: then sayth Ioel, his ielousie will appeare in liberall blessings, and great bountifulnes.

God loueth his people and seruants deerly when he correcteth them.

In this verse first learne a singular consolation for a sinfull people in their miseries. The Lord accounts this wicked people of the Iewes his people, and assureth them of his loue, euen when they beare his corrections. Our flesh so frets, and our soules are so disquieted often in afflictiõs, that we can then hardly lift vp our hearts to think of Gods loue towards vs. Yet certain it is, that in his corrections he loueth vs deerly, and therfore humbleth vs by his fatherly chastisements, least wee should perish with the wicked world. 2. Note here the happie end of all true conuersion vnto God. There was neuer yet any of Gods people, in any age, which did prostrate themselues in a publike fast, in manner as is before prescribed, keeping Gods holy ordinance, affected towards God, and cast downe at his feete, to aske mercie, but the Lord hath been infinitly more ielous towards them, and more affected to shewe mercie. Yea, wee bee well assured his loue euer went before their loue, and his ielousie before their ielousie, and he hath euer repented before they haue repented, as is before shewed.

1.Cor.11.28. Heb.12.

Ver. 13.

Conclusion.

The Lord hath neuer failed to giue his people, thus truely humbled, euen their hearts desire. Iosshua and his people being greatly discouraged by the losse of some part of their armie, after they fasted, they were strengthened, and comfortably incouraged againe to proceede, as the Lord commaunded them. Samuel and his people were greatly afflicted by the Philistins, after their fast, they put their enemies to an exceeding shame. The Israelites in the

Iosh.7.

1.Sam.7.

the dayes of the Iudges, after their fasting, weeping and mourning, they beat downe the pride of the Beniamites as they desired. Iehosaphat after his fast, fought against the Amorites and Moabites, and lost not one of his men: for that godlesse multitude of prophane pagans was vtterly destroyed one of another. Hester and the Iewes after their fast, had great prosperitie, peace, and comfort: for Haman their enemie was destroyed, and so Gods people were deliuered from their enemies, and enioyed great libertie in that land. Nehemias and Ezra, after their fast, were incouraged and comforted in the obedience of the people, the citie and temple were reedified, & the Church of God prospered. Daniel after his fasting, receiued notable reuelations concerning the deliuerance of the Church, and the comming of the Messias. The Christians at Antioch after their fast, were greatly confirmed. The Gospell had a more free passage, for God prouided and prepared Paul, and Barnabas, two notable organs and instruments, to communicate and preach the same vnto the Gentiles.

Iudg.20.
2.Chro.20.
Hester.4.5.6.
Nehe.9.10.11.12.
Ezra.8.&9.cap.&10.
Dan. cap.9.&10.

Finally, to come vnto our selues, wee haue had 3. or 4. generall fasts published by the gouernours, but performed in great weakenes in the best assemblies of our land. The first was in a very speciall manner commaunded by the Queenes Maiestie, in the beginning of her most happy raigne ouer vs. The cause was the pestilence: The Lorde heard his people, & they were mercifully deliuered. When the bloudie Spanyards would haue deuoured vs, some charge there was for publike humiliation: In some fewe assemblies Gods people were humbled, and cried mightily vnto the Lord. There followed a most memorable & miraculous deliuerance neuer to be forgotten in our land. Againe, the Lord smote vs with the pestilence, and many thousands were consumed. Some fewe were humbled and mourned, the rage of the pestilence ceased in those moneths and time of the yeare, when (by long obseruation it

See Preface of Fast. pages. 6. 7.

Anno.1563.
Anno.1588.
Anno.1593.
August and September.

it is knowne) that this contagious and venemous sicknesse doth most destroy and gather strength, in all parts of the world.

Let vs conclude, that because wee haue with the olde Church the same God, immutable, full of ielousie, loue, and bowels of mercie, and seeing that he hath vouchsafed to communicate vnto vs his owne sonne and holie Gospell, that couenant of grace and mercie: we may bee well assured that what calamities and miseries so euer light vpon vs for our sinnes, famine, warres, pestilence, or any other the Lords gentle corrections: if we follow and obey this the Lords holy ordinance in our vnfained humiliation, we shall receiue a happie end, a release and freedome from our crosses, so farre as shall be expedient for vs in this life: and in the next the blessed end of our faith, the euerlasting saluation of our soules, by and with Iesus Christ, the author and finisher of our faith, to whom with the father and most holie spirit, be al praise, honor, glórie, power, and principalitie for euer and euer, Amen.

Rom. 8. 32.

The

The fift question of the abuse *of fasting.*

Colos.2.vers.20.21.22.23.

20 *Wherefore if ye be dead with Christ from the ordinances of the world, why, as though ye liued in the world, are ye burdened with traditions?*

21 *As eate* not, taste not, handle not:*

22 *Which all perish with the vsing, and are after the commandements and doctrines of men.* *Touche not.

23 *Which things haue indeede a shew of wisedome, in will-worship and humblenes of minde, and in not sparing the bodie: neither haue they it in estimation to satisfie the flesh.*

Nihil tam periculose deprauat bonum, &c. *There is nothing doth so daungerously deprauе or corrupt a good thing as hypocrisie, or euill dissembled and cloked vnder shew of holines: when that which is euill is not knowne, it is not auoyded.* Chrysost.

IN the second part of this chapter the Apostle disputeth against 3. kindes of corruptions, which in his time crept into the Church of God. The first kind was the mixture of philosophicall discourses, or vaine, deceitful and vnprofitable philosophy, with the pure word of God, vers.8. The second was the

mixture of the legall and leuiticall ceremonies with the Gospell, vers. 16.17.18.19. The third euill, was a manifest superstition bred and brought into the Church by the traditions and doctrines of men, ver. 20.21.22.23. placing of holines, deuotion, remission of sinnes, and the worship of God in certaine kindes of meate, in fasting, abstinence, &c. Against this superstition and abuse of fasting, he warneth vs by three arguments. 1. Such as be freed from the ceremonies of Gods law, ought not to beare the burthen
Ver. 20. of mens vaine ceremonies: but you are freed from them by Christ in his Gospell: therefore much more from the vnprofitable ceremonies of men. 2. For declaration of the proposition, hee giueth vs some sight of their superstitious traditions, and opinions in their owne words: first,
Ver. 21. *eate not*: secondly, *taste not*: thirdly, *handle not*.

The second reason is this: The kingdome of Christ is spirituall, and doth not consist in things which perish: but
Ver. 22. meates and drinkes doe perish with the vsing. Therefore his kingdome, his worship and seruice doth not consist in these things.

The third argument: Wee must place no religion nor worship of God in obseruation of mens traditions, nor in will-worship: but these be meere vaine traditions, sowne by Sathan in the braines and minds of men. Therefore auoyd them.

Obiect. But these men which teach and practise this fasting & abstinence, are wise, iust, holy, deuout, & religious men, not sparing their owne flesh, for the mortification of their corruptions, for pleasing of God, &c.

Ver. 23. Ans. First, they haue but a shew of wisedome, and but a shadow of the sound knowledge of God. Secondly, their worshippe is but a will-worship, which God abhorres. Thirdly, God regardes not this beating of the flesh, no, nor the cutting or launcing of it, as wizards doe, but willeth vs
1. King. 18. 1. Thes. 4. 4 tokeepe our vessels in holines and honour, and to humble the soule, the minde, the heart and spirit before him in a

sound

ſound knowledge of his word and will, in faith, and repentance &c.

Wee ſee then the Apoſtle here ſpeaketh againſt traditions of men, concerning differences of meates: for euen in thoſe dayes the diuell indeuoured to thruſt into the Church certaine decrees concerning meates and faſting, vnder pretence and colour of humilitie, iuſtice, wiſdome, great holines and deuotion. 1. Vnder colour of wiſdome and holines, &c. they decreed to keepe certaine ſet faſts, on certaine daies appoynted. 2. This faſt conſiſted in abſtinence from certaine meates which they commaunded no man ſhould eate, taſte, &c. 3. They accounted this faſt a ſpeciall worke to ſerue and pleaſe God, being yet but their own will-worſhip, neuer preſcribed of God. 4. They taught men to hold it a matter of great holines, to defraud the bodie of the honour and refieſhing due thereunto. So then theſe words ſerue to admoniſh vs againſt the ſuperſtitious faſts of all ages: albeit this Scripture was written principally againſt the Phariſees and Eſſees, blind aduerſaries to the trueth and the pure worſhip of God in the dayes of the Apoſtles.

The ſuperſtitiõ of the 1.2.and 3.age came from one ſpirit of error, and differ little, but that in corruption, the 2. doth exceede the firſt, & the 3.farre ſurpaſſe them both.

The abuſe of faſting in the dayes of the Prophets.

THe opinions which depraue and corrupt all this exerciſe, and depriue vs of all good by it, are theſe and the like: to eſteeme highly of the worke done: to account it a worke meritorious: a ſpeciall worſhip acceptable vnto God: a cauſe of righteouſnes: a cauſe of pardon of ſinnes: a ſatisfaction for the quicke and the dead. We may not doubt but ſome of theſe opinions infected the falſe worſhippers, hypocrites, and vnbeleeuers of all ages. Cain thought his ſacrifice and ſeruice as worthie of acceptation as Abels: ſcomfull Iſhmael as good, as religious Iſaacks: prophane Eſaus, as holy Iacobs. For vnbeleeuers are ſo blind,

1. *Opus operatũ.*
2.
3.
4.
5.
6.

The 1. generation of hypocrites. Gen.4.

But ther is no accesse to God nor pleasing of him in anie worke without faith in Christ. Heb.11.6.

blind, that they iudge the worke to be accepted, for the very workes sake. Therefore can they dreame of no iustice, but of that of workes: or of a mixt kind of iustice lately inuented in the dayes of Antichrist, as hereafter shall appeare.

Superstitious fasts in this time. Esay.58.

That age of the Prophets was corrupted not a little with this leauen of superstition, as may appeare by the often complaints and cryes of the Prophets. The Lord commandeth Esay to cry aloude against the superstitious fasts of his time, and so hee doth, leauing to all posterities a record of the same. First he sayth vnto them, that they haue a shew of wisedome (as the Apostle speaketh) and of deuotion: for *they seeme to seeke God early. They seeme to be righteous and to do righteously.* They seeme to draw neere to God, as desirous to learne his lawes, but *they renounce his statutes*, vers. 2.

Secondly, he accuseth them of flat superstition, by testimonie of their owne words: *Wherefore haue wee fasted and thou seest it not?* Here appeares the sowre leauen of that opinion, that fasting was an acceptable work, and might alone commend a man with God. vers. 3.

Thirdly, that they thought this worke meritorious: For thus spake the blind people: *Wee haue punished our selues*, (meaning with abstinence) *and thou regardest it not:* we receiue no good by it. These words very fitly agree with that the Apostle speaketh: *They spare not the body, neither haue they it in any estimation:* because they deeme fasting to be a matter of great deuotion, and a work greatly pleasing vnto God.

Colos.2.23.

Fourthly, he addeth by the way of answer to these blind hypocrites, that albeit they hang downe the head like a bull rush shaken with a tempest, a whole day at the least, yet so long as they bee emptie of grace and goodnes, faith and repentance, iustice and mercie and care o: the Sabboths, their fasting and emptines can nothing please God.

The

The Prophet Zachary briefly noteth the same opinions and corruptions of fasting in his time: chap.7.and 8.The Iewes then had their solemne set fasts certaine dayes and moneths of the yeare: the fast of the fourth moneth, the fast of the fift moneth, the fast of the seuenth moneth, and the fast of the tenth moneth. The occasion of these fasts: First, the miserie of the Iewes began when Ierusalem was first besieged by the King of Babylon, in the 9. yeare of Zedekiah, *the tenth moneth, the tenth day of the moneth.* Iere.52.4.5. For this cause a generall fast was kept in all the land this day, and moneth. Their second calamitie was in the 11. yeare of Zedekiah, *in the fourth moneth, the ninth day of the moneth, for the famine was then sore in the citie, the citie broken vp, the King taken, &c.* Ier.52.6. 12. This was the occasion of the fast of the fourth moneth. Their third calamitie and miserie was in the 5. moneth, the tenth day of the moneth, the miserable desolatiõ and destruction of the temple, kings palace, and the citie, the Babylonians consumed and defaced all their best buildings and palaces with fire: *The house of the Lord, the kings house, and al the great houses burnt he with fire.* Iere. 52.13. This was the cause of the third generall fast of the 5.moneth. The fourth and last calamitie the Scriptures haue recorded, was the bloudie conspiracie and death of Gedaliah, a good man, whom the King of Babylon had left as chiefe gouernour, and ouerseer of all the Iewes which were left in Iewry, *to dresse the vines and to till the land.* Iere.52.15. for Ishmael one of the kings seed hauing escaped the Babylonians, in great indignation, enuie, malice, and pride of heart, with certaine princes conspired his death, and slew him with many Iewes the same time. 2.King.25.25. Iere.41.1. This euill was committed the 7. moneth. Iere.41.vers.1. 2.King.25.vers.25. And for this cause al the Iewes then fasted & mourned in like manner.

Zach.7.3.&8.

2.Kin.25.22.

These fasts then of the 4.5.7.and 10.moneths had good beginnings, and were kept for good causes, to auoyd pre-

sent calamities, and to preuent by prayer the like future mischiefes. Now then it followeth that we consider how these became superstitious and vaine.

Superstitious fasts in Zachacarias time.

1 fast acceptable for the worke sake.

First, they thought the very worke of fasting to bee a seruice very acceptable vnto God: and therefore they continued these fasts al the daies of their captiuitie in those foure moneths yearely, till 70. yeares were expired, Zachary 7.5.*

* *Ne existimes inediã ad Vesperã usque ad salutem nobis sufficere, nã notum est quod peruersis Iudeis dicit dominus. Zach 7. Chryso. hom. 2. in gen.*

Secondly, they binde mens consciences by lawes and decrees to doe this, otherwise that obseruation would haue dyed before 70. yeares had past.

Binding consciences to set fasts: yet Bellar. the sophisticall Iesuit saith, the holy Ghost here commendeth the Iewes for these fasts. Tom. 3. page. 1412.

Thirdly, when they returned from the captiuitie, some more wise and religious reiected these fasts: some more superstitious then wise, would retaine them still as a speciall part of Gods worship: therefore the resolution of this doubt is demaunded of the priests and prophets: *Should I weep in the fift moneth, &c. and separate my selfe as I haue done these many yeares?*

3. The Iewes thought their set fasts a speciall part of Gods worship.

Fourthly, the Lord answereth by his prophet Zachary: that their fasts were not according to his will, they were but a part of their owne will-worship. *Did ye fast vnto me?* verf. 5. *or doe I approue it?*

4. Will worship.

Fifthly, hee warneth them to giue diligent heede to his holy word spoken and written by his prophets, and so to learne not to abuse fasting in a counterfeit and fained deuotion, chap. 7. verf. 5.

2. Thes. 2. 11. 12.

Sixtly, he teacheth them to know the times: and that now seeing God hath giuen them such a happie deliuerance, it is a time to feast and not to fast, a time to offer vp vnto God the sacrifice of praise and thanksgiuing in ioye and gladnesse, chap 8. verf. 19.

1. Tim. 2. 1. 2.

Seuenthly, and lastly, he warneth them againe to auoyd superstition, errors, and all false worship, that *they loue the trueth* of God, and endeuour to liue in godly peace and honestie. And thus farre of the abuse of fasting in the first age: the second generation followeth.

The

The abuse of fasting in the daies of Christ: or the second generation of hypocrites.

IN the next age which followed from the Prophets to Christ, superstition so grew and preuailed, that when Christ came, this exercise of fasting was not onely perverted, but also the whole worship of God in a manner euerted. For this second generation did farre exceede the former ages in all superstition: and this shall sufficiently appeare, if wee conferre with the Scriptures but two Iewish writers, Philo and Ioseph, both Iewes of the best name and credit. First then the Scriptures they speake much of the pride, ambition, and hypocrisie of the Pharisees: for these blind guides bound consciences to the traditions of men, and taught openly and professed the doctrine of merits, commaunding set fasts the second and fift day of the weeke, as a special worship and seruice of God. When they fasted (Christ sayth) they looked sowre, that it might appeare vnto men that they fasted: this was pride and hypocrisie. Againe, when they fasted they disfigured their faces, to be seene and knowne of men, that they were very regular and precise obseruers, of all the rites, ceremonies, and traditions of their fathers concerning fasting. And againe, these blind guides count this worke a principall part of Gods worship and seruice greatly accepted and desired of God: Luk. 18. 11. *O God, I thanke thee that I am not as other men are, &c. I fast twise in the weeke:* a cause of pardon of sinnes and iustification: for it is added, that the Publican *went to his house iustified*, and not the Pharisie for all his fasting. This superstitious generation continued disquieting the Church in the dayes of the Apostles, binding consciences to the legal ceremonies concerning meates, as appeareth by Pauls disputations of this argument often, Rom. 14. Acts 15. 29. Titus 1. 15. 16. 1. Cor. 10. 25. But to thrust out of the Church doore these opinions

The prince of darkenes did then sowe the seed of superstition.

1 Binding consciences to set fasts. Luk. 18. 14.

2. Pharisaicall pryde in fasting. Math. 6. 16. 17. 18.

3. Tradtions of men Math. 15. 6. 9. & 9. cap. 14.

4. Fasting meritorious.

5. A speciall worshipe.

6 Cause of iustification & of pardon of sins.

7. Binding consciences.

8. Legall differences of meats commanded.

opinions concerning meates, hee teacheth and warneth the Corinths, and all men in these words: *Whatsoeuer is sold in the shambles, eate, and aske no question for conscience sake*, ver.27. Against, *Whatsoeuer is set before you eate, and aske no question for conscience sake.*

Rhemist. Annotat.

Obiect. But the Baptist kept his fasting daies, and his disciples followed him in like manner.

Ans. First, it is not sayd, Matth.9.14. that Iohn himselfe fasted as the Phrisees did, but some of Iohns hearers so fasted. Secondly, Christ giues the Pharisees and disciples of Iohn no countenance nor signe of like of their set fasts, but rather of dislike. Thirdly, Iohn did vse an austere and strict kind of life and diet, wherein hee was very abstinent continually, Matth.3.4. Fourthly, Christ followeth not Iohns austeritie, least any should ascribe any holines or religion to these things: therefore these superstitious enemies blasphemed often, calling him a glutton, a drunkard, a pot companion, &c.

Math.9.11.

a Philo. To.2. page.1181. This Philo liued much about the Apostles time and wrote many bookes, a man very learned & eloquent. Euseb.lib.2. cap.16.17. *Liber. impres. Basil. Anno* 1558. Coll.2.

The Iewes had yet in those dayes a more insolent and blinde generation of sectaries, which for their great holines, [a] were called *Essei*, as writeth Philo the Iew in his treatise, *De vita contemplat. Siue supplicum virtutibus.* These men would as farre surpasse all the Iewes in deuotion and holines, as the Carthusian Monkes all the popish sects of their time. They kept very strictly certaine decrees of their owne inuention concerning meates and fasting, vnder pretense of great wisedome, humilitie, holines, and deuotion. Secondly, their fast consisted in abstinence from certaine meats, which they forbad any to eate, taste, or handle. Thirdly, this fast they accounted a special worship and seruice vnto God, being yet but their owne meere will-worship, neuer prescribed of God. Fourthly, they taught it to be a matter of great holines, to defraude the bodie of the honour and refreshing due thereunto. That scripture therefore to the Colossi. I take it was written purposely and sent from God against these blind sectaries:

taries: which thing shal well appeare together with their superstition, if wee doe conferre but a little Philo and Iosephs words and phrases with that text of holy scripture.

First, then Philo the Iewe in the aforenamed treatise, writing of the Essees, saith, *Ob amorem σοφίας*, for the loue of wisedome, they tasted nothing, some three daies, some very little in sixe daies: This speakes our Apostle also, *They haue indeed a shew of wisdome in not sparing the bodie.*

2. Where Philo saith that they neglected such necessarie duties as did concerne their bodies: the Apostle saith also, that they had no regard, *to spare their bodies*, because they would seeme only to care for their soules, for so Philo speaketh, [a] *Curandaque anima per totam vitam dediti.*

3. Philo saith they would bee called [b] *Therapeuta, Therapeutridesque*, deuout worshippers of God, because they thought their manner of life, a holy worship and speciall seruice vnto God. This the Apostle also graunteth, it was a worship, but it was onely *a Wil-worship.*

4. Where Philo saith they would bee called * *supplicants*, [c] as euer prostrate in supplication and prayer: the Apostle also notes it for one speciall marke of that sect, they made *a great shew*, in deuotion, *of humblenes of mind.*

5. Againe, the Iewe saith they spake much of their *traditions of wisedome*: and againe (saith he) when they assembled together, the speaker is [d] *dogmatum eius sectæ peritissimus*, one most expert and learned in their traditions.

6. In the 21. verse, the Apostle hath an imitation of the very words of their traditions concerning meates. For Philo saith, *Mensa eorum pura est à cruentis dapibus: Their table is cleane and free from bloodie meates*: meaning they abstaine from flesh meates: and *Vix* [e] *sexto die degustant cibum necessarium*: they taste little of necessarie foode in 6. daies. And for their diet when they meete he saith, *Pro cibo panis apponitur, bread is their meat*: [f] *sal*

1. Phil. *Ob amorem σοφίας.* P. *αὐλ. λόγων σοφίας ἠχήσας.*

2. Phil. *συμμετρία ἀνάγκας.* P. *ἀφειδία σώματος.*

a Tom. 2. Pag. 1216.

b Pag 1228

3. Phil. *θεραπευτία.* P. *φιλοθρησκία.*

* The title of the booke is *de supplicum virtutibus.*

4. Phil. *ἱκέτας.* P. *προσκυνητάς.*

c Page. 1159.

5. Phil. *Τὰ δόγματα σοφίας contemplando percipere valeant.* Tom. 2. p. 1212 P. *δογματιζόντων.*

d Tom. 2. Pa. 1204.

6. Phil. Hath a verbe comp. *ἀπαίμονες.*

e Pa. 1205.

P. The simple *μαλίγανον.*

f Pa. 1213.

pro opsonio: Their dish-meate is but salte: Et pro condimento hysopus in delicatorum gratiam: And if any fedde more delicatly, he had hysope for his sauce. They thought wine to be a very poyson to their soules, &c. and therefore they cal it, *Pharmacum dementiæ*, a poyson to cause frensie or madnes.

7. Philo highly commendeth their theories and deepe speculatiō in great mysteries: he calleth them the citizens of heauen euer present with God the father and creator of all things: the Apostle saith, vers. 18. *They doe aduance themselues into those things which they neuer sawe, rashly puft vp with fleshly mind.*

8. Ioseph saith they spake much of certaine Angels, reuelations, &c. the Apostle speaketh something to this purpose: vers. 18. *Let no man at his pleasure beare rule ouer you, by humblenes of minde and worshipping of Angels, &c.*

9. These blinde sectaries were votaries renouncing the honourable state of mariage: saith Ioseph, and they had their *Therapeutrides*, their Nuns, saith Philo, *anus pleræque, sed virgines non coacta castitatis:* They were for the most part olde, yet virgines, which did vow chastitie not of constraint, as the sacrificing dames among the Greeks, (saith he) but vowing continencie voluntarily for the loue of wisedome.

10. Lastly, to signifie what little care they had of their bodies: as *not hauing it in any estimation:* They coulde not abide oyntments and washings, saith Ioseph, *Probro ducunt oleū, et siquis vel inuitus vnctus * fuerit, &c. They thought any sweet oyle or oyntment to be a matter of great reproch and shame vnto them, and if any were annoynted against his will, hee would purge himselfe carefully, for all vncleannes is great comelines with them, so long alwayes as their vpper garmēt be white.* And so much of this blind secte, and the abuse of fasting in this age, the third generation followeth.

Much like these were the monkes of Aegypt. Euseb. lib. 2. cap. 17 and the popish monks their Children: *duplo magis filij gehenna.*

7. These men delighted much in allegorizing scriptures, *sub apertis verbis latere credunt secreta.* *Tom. 2. p. 1203. & p. 1204. & 1211. & 1214.*

Antiq. lib. 18. cap. 2.

8. Worship of angels.

9. Antiq. 18. cap. 2. De bello Iud. lib. 2. cap. 7. Tom. 2. p. 1211.

9. Iewish votaries.

10. No oyntments say these blinde sectaries: Anoint thy selfe when thou fastest saith Christ. *Ioseph de bel. Iud. lib. 2. cap. 7.*

* *Fuerit, mundatijs corpus ab*

3. The

3. *The abuse of fasting. in the daies of Antichrist, or the third generation of hypocrites.*

sterget, quoniã squalorem decorem putant, dummodo semper in veste sint candida.

THe gospell of Christ, as in the life of the Apostles, so also after their death preuailed mightily, and was greatly glorified among the Gentiles: such was the power and grace of Iesus Christ working by it (as * Tertullian writeth) in most partes of the world. And yet not long after this time, ambition, pride, corruption of doctrine, superstition and hypocrisie beganne to creepe againe into the Church of God. The first 6. hundreth yeares, (as the stories of the Church doe testifie) Sathans instruments stroue mightily to infect the Church with superstition and heresies, but the seruants of Christ, as faithfull watchmen ouer his flocke, in continuall warres kept out this enemie, so as the state of the Church, and the worship of God continued a long time as tolerable, though not so beautifull as at the first. But when the bottomlesse pit was opened, and that antichrist did appeare in his colours, then Gods worship was not only deformed, but also vtterly defaced, and abominable superstition set vp in the place of true religion. The blinde guides and instruments of Sathan, in this work were the popish schoole-men, the arch-pillers of the Antichristian religion. To come then to our purpose and to take some short view of this blind miserable age, wherein the mysterie of iniquitie beganne to worke effectually, because men did loue darknes more then light: let vs consider in their owne wordes and writings, their doctrine of fasting, which they haue not onely by bookes commended, but also by strong lawes commanded: and we shall see that the popish fast hath no more affinity with the religious fast before described by Gods worde and spirite, then light with darkenes, or Christ with Beliall.

The blind Essees how vnsauoury they were because they would not spare their bodies as Paul speaketh. 2. Thes. 3. 1.

* *Lib. contra Iudaos.*

A good argument as Tertull. wel noteth against the Iewes. Reue. 9. 2.

About Gregor. 7. time.

2. Thes. 2. 11.

2. Cor. 6.

Fasting no cause of pardon of sinnes, or iustification

August. Epist. 86. *I do not iudge fasting to be a meanes to obtaine the righteousnesse of faith, or the righteousnesse which*

* Supplie in Christ.

*which faith * obtaineth, that righteousnes* (I say) *wherein consisteth the beautie of the kinges daughter, which is all glorious within, &c.*

The Romish fast, described and taught by schoole-men, commanded by popish lawes, and practised in the Popes dominions: is this which followeth

Popish description of fasting.

FIrst, then their most detestable fast is thus described, their owne very words are these: *Ieiunium est substractio cibi, facta secundum institutionem ecclesiæ, statutis temporibus, sub pœna peccati mortalis, ad satisfaciendum pro peccatis, & ad promerendum gratiam Dei, & vitam æternam:* In english thus, *Fasting is a substraction* [a] *or diminishing of our meate or diet, according to the institution or* [b] *doctrine of the Church, the times* [c] *appointed, vnder paine of* [d] *mortall sinne, to make* [e] *satisfaction for sinnes, and to merite* [f] *the grace of God, and* [g] *life euerlasting.* Most detestable and intolerable blasphemies against Iesus Christ. And that this is their Catholike profession of fastiug, may appeare by another great clerke of the same schoole: *Ieiunium est abstinentia à cibo & potu, secundum formam ecclesiæ, intuitu satisfaciendi pro peccato, & acquirendi vitam æternam; Fasting is an abstinence from meate and drinke, according to the custome of the Church, with intention of satisfaction for sinne, and to purchase life euerlasting.* A third man of this sect saith thus: *Ieiunium est communis omnium membrorum satisfactio, vt singula membra satisfaciant pro peccatis quæ admiserunt, vt scilicet peccauit, ieiunet, ac sufficit:* that is, *Fasting is a common satisfaction of all the members, or parts of the bodie, that euery of the members may satisfie for the sinnes they haue committed: as each part hath sinned, so let it make satisfaction, and it sufficeth.* The same description is in a manner word for word with Durandus in his 6. booke, chap. 7. Num. 1.

a 1. Error.
b 2. Error.
c 3. Error.
d 4. Error, more dangerous.
e 1. Blasphemy
f 2. Blasphe.
g 3. Blasphe.

Alexander ab Hales.

Fasting a satisfaction for sin.

Fasting to purchase heauen.

Iohannes Belleth. rationale diuinor. offic.

Fasting a satisfaction.

And

And that they sticke fast to this day, notwithstanding the cleere sunne-shining light of the Gospell in the same mire and puddles of superstition, appeares by a late vpstart champion of the Romish strumpet, who writes a whole tractate in defense of this most detestable and erronious wil-worship and corruption of fasting. His description is but short: *Ieiunium est abstinentia cibi, secundum ecclesiæ regulam assumpta: Fasting is an abstinence from meate, according to the rule and instructiō of the Church.* Yet addeth hee in his chapters following, all the former titles and commendations of fasting, fighting with great courage, for differences of meates, and abstinence from flesh in the fasting day, chap. 5. for lawes to binde consciences to certaine meates and set fasts, chap. 6. 7. striuing to proue this worke to be a high and diuine seruice acceptable vnto God, yea (sayth hee) *Vtile ad satisfaciendum Deo*, profitable to make satisfaction vnto God, pag. 1433. and meritorious, pag. 1431. a meanes to satisfie for sinnes, and so to purchase heauen, pag. 1441.

Bellarmin lib. de ieiunio.

Tom. 3. page. 1383.

B'asphemie.

Ieiunium autē ad meritū acquirendum, vel ad satisfaciendū pro peccatis in scripturis nō solū non reprehendi, sed etiā probari et laudari multis testimonijs et exemplis &c.

Wee haue seene before what the true fast is, and how sharply the spirit of grace reproueth the blind Iewes in the daies of the Prophets, and the proude Pharisees and Essees in the daies of Christ, for these opinions, wherin the popes schoolemen their brood and offspring, farre surpasse them in superstition, yet dares this impudent Iesuite with distinctions and authorities of fathers abused, with all his strength, wit, and learning, defend them. But to proceed, take yet a further view of this monster, as Bellarmines fathers and elder brethren haue set him foorth in colours. Here remember Cyprians counsell: *Non videndum quid aliqui ante nos fecerint, sed quid ille qui ante omnes est faciēdum mandauit: We must not regard what some haue done before vs, but what hee, who is before all men, hath commanded to be done.*

1. Their greatest care and charge is for choyce and differences of meates: and here they make strong lawes to

binde consciences to abstaine from flesh-meates their fasting dayes.

2. Arguments for differences of meates: In all ages the Church had some meates allowed, and some disallowed and forbidden of God. In paradise the tree of knowledg of good and euill was forbidden: before the floud flesh was forbidden: vnder Moses diuers kinds of meates are forbidden: therefore vnder the Gospell, &c. See *August. contra Faust. lib. 32. ca. 13. Apostolos praecepisse, &c.* The Apostles commaunded to abstaine from bloud, &c. *Quis iam hoc christianus obseruat?* What Christian obserues that this day? and if some few doe feare to touch such things, they are mocked of the rest.

3. Against flesh-meate: this is not to be eaten, because the earth for Adams sinne was accursed: but the waters he did not curse, because by the * water of baptisme shuld come the remission of sinnes.

4. Men are not, say they, so to regarde in fasting the quantitie as the qualitie of meates, forbidden by the Church: and therefore it is a greater sinne, the fasting day to taste a little morsell of flesh, then to deuoure a great deale of fish.

5. Manifest excesse in quantitie, diminisheth the merit of fast, but doth not breake their fast: for, say they, the Church hath not determined how much to take, so that we abstaine from flesh.

6. Another, differing not much in words, sayth: If any feede more daintily, or greedily of fish, we thinke not that therefore he hath broken his fast, albeit in excesse wee beleeue he sinnes venially.

7. Againe they say, drinking of wine will not hinder fasting: so that men drinke not till they be drunken, sayth Durandus: and Alexander thinkes wine very * needfull the fasting day, because of fish: and to feede on some figs will not hinder fasting, sayth another, but wee must not preach these things.

8. They

Note the leaden arguments of these blind hypocrites.

* *Non maledixit aquis quoniam per aquā baptismi futura erat remissio peccatorum.*

Duran. lib 6. cap. 7. de 4. feria & ieiunio.

Num 22.

Alexander.

Idem.

* Wines worke farre more spedely and effectually, and fill the vaines sooner then any meat.

Fernel. method medic. lib. 1. ca. 20.

Innocentius.

Durand. lib. 6. de 4. feria. cap. 7. num 22.

Vinū in ieiunio sic habere permittitur, vt ebrietatem omnino fugiamus

Petrus de palude.

8. They appoint their times for fasting, binding men to keepe the fasts appointed vnder paine of damnation: *O quot ad inferum demerguntur, quia non ieiunant: O how many are plunged in hell, because they fast not.* And another sayth, *It is deadly* * *sinne not to keepe the set fasts.* But voluntarie fasts be works of supererogation, & in these to eate something before Masse, is but a veniall sinne. *ibid.*

9. We must fast (say they) the Lenten fasts, the spring time of the yeare, because Adam fell in the spring time, and because they thinke all men are most subiect (as they are) to their carnall lusts, this time of the yeare.

10. We must fast, say these blind guides, in Lent fortie dayes: first, because it is the *tenth part of the yere: secondly, because of the foure disordered affections agaynst the Decalogue, and foure times ten make fortie: Thirdly, the Lenten fast is for the generall pardon of sinnes, like the Iubile: for the number of 50. is made of 40. by addition of 10. Fourthly, our flesh doth consist of foure elements: we fight against the flesh with the 10. commandements: and foure times ten make fortie: therefore the Lenten fast is 40. dayes. Fiftly, for that God rayned in the deluge 40. daies and 40. nights. Sixtly, for that the Niniuites had 40. daies to repent. Seuenthly, for that the Iewes were in the wildernesse 40. yeares. And Durandus addeth: *Per quadraginta mansiones*, and by 40. stations, or standing places came to the land of promise, *lib. 6. cap. 32. Numb. 1.* Eightly, for that Elias came in 40. dayes to the mount of God. Ninthly, Christs ascension was not, till 40. dayes after his resurrection were past. Tenthly, *Quia Dominus venit ad nos, &c* Because Christ came vnto vs by 42. generations. *Dominus suo quadragenario, &c.* Christ dooth descend vnto vs in this number of 40. (because Matthew hath 42. generations) that wee might ascend vnto him in the same number. Eleuenthly, *Vt perueniamus ad requiē*, that we may follow Christ to the euerlasting rest: for he, after that he had conuersed with his disciples 40. dayes,

Bernardinus * *Comedere ante horam comedendi, & ante missa in ieiunijs statutis mortale peccatū esse sacri Canones affirmant. Durand. lib. 5. de ieiunijs cap. 7. num. 15.*

* But 36. daies is the tenth parte, and therefore here they dispute much, but that Durand. hath found this. A. *ecclesia non curauit de minutijs, quamuis sit parum plus vel minus lib. 6. cap. 32. num. 1.* Alexander. Thomas. Bernardi. *Durand. ibid. num. 2.*

The impudencie of Sathan in this blinde age. *Durand. ibid.*

ten dayes after did he ascend vp to heauen, and sent them the holy Ghost. Twelfthly, for that thus fasted Moses, Elias, and Christ, *Et hoc pro institutione & exemplo: And this for instruction and example, or imitation.*

Duran. l. ibid

Alexander *in summa de ieiunio.*

11. We fast (say they) that we may satisfie the breach of the Decalogue.

Blasphemie.

12. The fast of the foure times, are for the sinnes committed in the foure parts of the yeare.

Blasphemie.

13. A little fast doth satisfie for that sinne which deserueth an exceeding great punishment.

Blasphemie.

14. Fast was appoynted that thereby we might merit a perfect reconciliation with God.

Blasphemie.

15. A voluntarie fast kept in loue, meriteth eternall life.

16. Fasting for the dead, a worke to helpe and deliuer soules out of * purgatorie.

* *Gratian. 14. .2. cap. anima verba Grego. purgatorio eximuntur anima aut precibus aut ieiunio cognitorum. Ex Burchardo wormaciens. Episcopo circa annum. 1020.*

17. Wilfull murther must make satisfaction by 40. dayes fast, and seuen yeares penance.

18. Hee that killeth a man ignorantly or by chaunce, must fast 40. dayes, and beare fiue yeares penance.

19. Hee that maimeth any man, is bound to fast 40. daies.

20. Periured men satisfie by foure yeares fast, & seuen yeares penance.

21. Sacriledge 120. dayes fast, and 7. yeares penance.

22. Adulterie, if but one of the persons were married, hath 40. dayes fast, and seuen yeares penance: but both married, 80. dayes fast, and 14. yeares penance.

23. Rape must make satisfaction with 40. dayes fast, and 7. yeares penance.

24. Fornication with Nunnes, 40. dayes fast, and 7. yeares penance.

25. For the breach of fasts appoynted by the Church, penance was inioyned 20. or 40. dayes.

26. Slaunder and rayling must haue 7. dayes fast.

And thus farre of this rotten and vnsauourie superstition

tion, wherein Antichrist we see doth more blaspheme and dishonour Iesus Christ, according to his name, then all former ages. 2.Thes.2.

Tertullian.

Quod primum verum, adulterinum quod posterius. Truth hath the first place, and is most ancient, errour and corruption come after.

Cyprian.

Sicut in aqua ductibus, quando in remotioribus canalibus aqua turbida vel faculenta apparet, &c. Like as in water conduits, when the water is troubled and vncleane in the furthest pipes, wee then search the pipes next the spring head, and at the last we come to the spring it selfe: So in ecclesiasticall controuersies, wee must haue our recourse to the testimonies of the auncient, or primitiue Church, but specially to the *springs of the citie of God. Note this similitude. * That is to the holy scriptures.

August. de morib. Manichaeorum, cap. 13.

Si quis existat ita homo parcus, &c. If any man bee so sparing and so frugall, that to moderate his bellie and his throate, he will not feed twise in one day, and this man in supper hath set before him a salet of hearbes, with some fat bacon, the salet but a little tempered with the fatnesse of the bacon, he taketh so much of this as wil serue to slake hunger, and coolcth his thirst, for healthes sake with two or three cuppes of pure wine. An other on the other side, will taste no flesh, no wine, but feedes cheerefully about the ninth houre vpon curious and strange fruites, varietie of dishes well spised, and when nights comes on, he sups with like dishes, he drinkes bastard or mixt wine, and syrupes much like wine, more pleasant then wine, & drinks of these, not to quench thirst, but what his luste desireth, and thus feedeth hee on delicates with great delight and libertie. Now which of these two thinke ye, in respect of meates and drinkes liueth more abstinent? I trust you bee not so blind but that you will preferre him which fed on a little bacon and wine, before this foule paunch or belly

god. So truth requires to confesse, and yet your ignorance speakes farre otherwise.

Socrates lib. 5. cap. 22, and of lent fast.

Qui in eadem fide consentiunt. Such as agree in one faith disagree in rites and ceremonies: So the fastes before Easter are kept otherwise of some after one manner, and of some after another. For at Rome they fast 3. weekes before Easter, the Sabbath and Lords day excepted. But in Greece, Illyricum, and in Alexandria, they keepe this fast sixe weekes, and call it their *quadragesima*, or fortie daies fast. And others also begin to fast 7. weekes before the feast, and albeit they fast but 15. daies, and at certaine times, yet they also call this time their * *quadragesima:* it is strange that so varying in weekes and daies, yet they all agree to retaine one name for this time. They differ also (sayth hee) about meates, for some abstaine from all creatures that haue life: And some feede on fishe onely: others eate both fish and foule: and some feede on egges and small foules or beries. Some eate dry bread onely: and some eate not that. And there are others which hauing fasted till the ninth houre, indifferently receiue any kinde of food, &c. And because no man for this matter can shew any scripture or law * written, it is manifest that the Apostles haue left euery man to follow his owne choice and iudgment in this matter without feare or constraint. So *Sozomen. lib. 7. cap. 16.*

Anno. 440. Lent. at Rome. Greece. Illyricum. Alexandria. &c.

*Or their lent time

Sensible things.

*Note. ἐγγεγραμμένον

Sic comedas, vt statim post cibum possis legere, orare, psallere:

So eate, that thou maist immediately after meate be fit to read, pray, and sing. *Hieronym.*

FINIS.

AN EXPOSITION OF THE FIRST AND SECOND CHAPTER OF IOB.

Containing some obseruations and meditations, very comfortable against all the crosses and afflictions of this present life.

Whatsoeuer things are written afore time, are written for our learning, that we through patience and comfort of the Scriptures, might hold fast that hope. Rom. 15.4.
Be not slouthfull but followers of them, which through faith and patience inherit the promises. Hebr. 6.12.
Ye haue heard of the patience of Iob, and haue known the end the Lord made, for the Lord is very pitifull and merciful. Iames 5.11.

LONDON
Printed by Widdow Orwin, for William Young, and are to be soulde at his shop at the signe of the white Horse, nere the great Northdoore of Paules Church.
1596.

To the right vertuous and godly Gentlewoman, Mistris A. St.

Concerning the Book of Job.

HE historie of Job is a treasure inestimable, to teach vs the doctrine of Gods fatherly care and prouidence, to prepare vs with patience to beare all the afflictions of this present life. The first part of this book hath three chapters, wherein wee bee taught what Job was, how sathan was let loose against him, with what courage and constancie hee bare the crosse, till Christ left him to see his corruption and frailtie. The second part is continued from the ende of the third chapter, to the beginning of the 32. chapter, containing a very notable disputation and conference betweene Job and his friends: where first from the third to the fifteenth chapter, they

1. Part.

Cap. 1.

Cap. 2.

Cap. 3.

2. Part.

1. Branche from the 3. to the 15. chap.

admonish him to repent, and so to prepare himselfe for death, assuring him, because of this strange calamitie, that he must bee, not onely stained and spotted with some light crimes, but also foowly infected and poysoned with great and grieuous sinnes, and with hypocrisie. Job answereth their seuerall speeches, tormented in bodie, perplexed & greatly grieued in minde, yet striuing mightily to auoyde their vniust accusations against him.

The error of Iobes friendes Eliphas. Zophar. Bildad.

2. Branch.

Secondly, they replie sharpely vpon his first answers, from the 15. chapter to the 22. and he answereth them againe with greater boldnes and courage then before. Thirdly, they begin a second reply, and here Eliphas and Bildad only spake, the third man fainted and spake no more, for that Iob was inuincible persisting in his apologie and defence of his faith and vpright conuersation. This last branch is continued to the 32. chapter, where begins the third part of this booke: and here a fift speaker enters in with great grauitie censuring both parts, Iobs friends for want of iudgement in their reproofes, and Job also for his ouer great boldnes in iustifying him-

3. Branch.

3. Part.

Elihu. c. 4. 4.

himselfe, and appealing to Gods high throne of iustice. This speech also is continued from the 32. chap. to the 38. And there begins the fourth part of this booke, wherein the Lord himselfe speaketh. And whereas Elihu did bend himselfe most against Iob, sometimes peruerting and wresting his very wordes, and sometimes repeating what hee neuer spake, verie sparingly & lightly touching his aduersaries: the Lorde on the other side, gratiously and fatherly reproueth his seruant Iob, and sharply rebuketh all the rest, teaching them to know his power, wisdome, prouidence, and iustice by his works, chapter 38. 39. 40. 41. then followeth the last parte of this booke, chapter 42. wherein is shewed how Iob repented: how God receiued him to grace, and restored him to a better state then he had before. 4. Parte. 5. Parte.

Two speciall questions are handled in this booke: the first is concerning the iustice of God: Whether it standeth with his iustice, that the wicked prosper, and the godly bee afflicted in this present life. *The second is,* whether we may wel iudge 1.

of the faith, religiō & professiō of men, by their prosperitie & aduersitie in this present life. *These questions haue bred occasion of great disputation, and griefe vnto the faithfull of all ages, Psal. 73. Iere. 15. Hab. 1. 13. and caused infidels to blaspheme, Mal. 2. 17. and 3. 15. These doubts are notably resolued and answered in this story: for the first, that wee must not searche into the strange iudgements of God, but know as Iob teacheth vs, chapter 24. 1. that all times appoynted for prosperitie and aduersitie, for good and euill, are hid with the Lord, and*

Cap. 39. 36. 37 *wee must as Job dooth, put our hand on our mouth, and adore his maiestie in all his works and iudgements, being well assured that his will is and must be euer vnto vs the only rule of iustice, & that his hand & will gouerneth al the accidents, changes and chances of this present life. For the 2. the Lord teacheth vs also, neuer to iudge of the end, nor of the life past of the faithful, by their present miseries: for it fareth with vs in our spiritual cōbates with the flesh and the deuill, as it doth with wrastlers in the world: for among them we*

shall

shall see often, some one neere cast downe, and yet in the ende giues his aduersarie the foyle. So is it in the spirituall battaile, Gods children may seeme cast downe, when desperat speeches passe from them, as we see in Dauid. Psalm. 77. 10. 22. 1. 2. and Jerem. 15. 20. and* Christ himselfe crieth bitterly in the agonies of death, and yet in the end they tread downe sathan vnder feete. Rom. 16. 20. Wherefore we must take heede how we censure these (as the manner of some is) for albeit sathan & the flesh rage and storme for a time, yet God giueth his children in death itselfe, strength to triumph ouer them by Jesus Christ, albeit this is not so comfortablie manifested at all times to our eyes in this present world.

* Qui escente ad tempus in ipso destate, & sensibus carnis, in horendo illo iudicio quod tam subitat, penitus occupatus, in illam petitionem erupuit.

Secondly, we haue here in Job a singular 2.
president and direction for the gouernement of life: so farre surpassing all other instructions, as the practise of a most diuine and religious man of God, can excell the morall precepts of the best learned men on earth. Chap. 1. and 29.

Thirdly, the Apostle Saint James doth 3.

highly commended Iobs patience, chapter 5. And surely whosoeuer shall well consider his condition and place, his pietie and religion, and so take a view of his most strange calamities, hee shall see a man of inuincible courage and constancie, and such a president for patience as could neuer be seene, I suppose on earth, excepting only in the sonne of God Iesus Christ. Arguments to demonstrate this briefely are these. First, Saint Peter saith,

1. Peter. 2. 19. 20.

If when yee doe well, and suffer wrong, ye take it patiently, this is acceptable to God. *If Iob had been an euill man, or of that common sort of indifferent men, his patience had been commendable in such intolerable afflictions: but beeing a man most rare for all piety and sincerite, an vnspotted seruant of the Lord, one that gaue himselfe no rest in any suspition of sinne, chapter 3. 26. his patience and courage must bee the more admirable, in such extreame calamities. Secondly, Iob was exceeding rich, chapter 1. 2. 3. and chapter 29. last verse, it were much if a poore man should so endure the heauie hand of God vpon him, for poore men are more acquainted*

What praise is it, if when ye be buffeted for your faults you suffer it patiently?

quainted with the miseries of this life then the rich, or if being an vpstart from beggerie to some highe pitche of dignitie he could bee content to bee debased & brought to his lowe ebbe again. But a man flowing in wealth, in great honour and estimation in the worlde continually, all his life time full of prosperity, to bee thus cast downe, all on a sodaine: there must bee in such a ove, more then mans strength to holde him vp, and to keepe him from desperation.

If we desire to know what wrought this courage, constancie, and patience in Job, the Apostle answereth, 2. Cor 3.5. We are not sufficient of our selues to thinke any thing: *and againe,* I am able to doe all thinges through the helpe of Christ, which strengtheneth mee, *Phillip.4.13. There do conspire against Job as in a league; sathan, flesh, friendes, wife, and all torment him, yet his courage was inuincible, till Christ left him a little to see his owne frailtie and corruptions, then seemeth he as quite broken for a time, as a man forlorne and forsaken of God.*

Iob stands with courage till they weaken his faith.

Chap.3.

The

Anno.1593. *The last great plague I was greatly comforted with this booke of God, and for that I iudged then, as yet I doe, that the euill Angels, sent from God, haue a speciall hand and working in the pestilence, as in sundry other *incurable diseases, and euils of this life, warres, famine, &c. For this cause then, desiring to comfort others with the same comforts, where with God comforted me, I collected these obseruations and meditations following. And now trusting that the Lord will giue them some blessing for the vse and comfort of his people, I haue thought it good to annexe them on this manner, as not impertinent, to the former treatise of fasting. The first part of this booke, I haue commended to a right Worshipfull Gentleman, who loues the trueth, and the protection of the trueth. These two parts I recommend to you (good Mistris St.) nothing doubting of your fauourable acceptation. I can no way requite your christian loue. The most mercifull father so fill you with spirituall comfort, as I desire to bee comforted in my most neede, and worke in your heart the true sense and*

*Cõsider these places. Psal.78.49.50. psal.104.4. Luke.13.16. Math.17.15. Mar.5.25.

2.Cor.1.4.

and feeling of his sweete mercies by the holy Ghost, and open the eyes of your minde, yet more and more by faith to beholde the vnsearchable riches of his sonne Jesus Christ: Amen. Praye for mee, the Lorde Christ blesse and keepe you and all yours.

Yours euer to vse in the Lord Christ,
Henry Holland.

R AN

Place this Table next before folio 123.

The first Chapter of Job.

This chap- hath 4. cial parts.

- The first part is from the 1. verse to the 6. verse, and containeth a description and commēdation of this holie man: teaching vs
  - 1. What his countrie was: the *land of Vz. in Idumea.* vers. 1.
  - 2. What his name: *Iob*, vers. 1.
  - 3. What his religion and pietie: *he was an vpright man, and iust man, one that feared God, and eschewed euill*, vers. 1.
  - 4. What children he had: they were 7. *sonnes and three daughters*. vers. 2.
  - 5. What his possession was: *very great*. vers. 3.
  - 6. What a carefull and religious life, he and his children liued, vers. 4. 5.
- The second part is from the 6. verse. to the 12. verse, containing two braunches: where is shewed
  - In the first place, how al the Angels good and euil, stand before the Lord to minister vnto him, and to do him seruice, vers. 6. 7.
  - In the second, how there past a speech betweene the Lorde and Sathan concerning Iob: where we are to note
    - 1. How the Lord commendeth the religion and life of his seruant Iob, vers. 8.
    - 2. How Sathan accuseth him with all his might, ver. 9. 10. 11.
- The third part beginneth at the 12. verse, and endeth in the 19 verse, cōtaining a commission granted by the Lord to Sathā, against Iob, and the executiō of it.
  - 1. The commission is set downe, vers. 12.
  - 2. The execution followeth: wherein is shewed how Sathā afflicted Iob in 4. special calamities:
    - 1. He robbeth him by theeues of all his oxen and asses, vers. 14. 15.
    - 2. He destroyeth al his sheepe with fire frō heauen, vers. 16.
    - 3. Hee stirreth vp theeues against him to take away his camels, vers. 17.
    - 4. Hee stirred vp a tempest, which cast downe the house where his children were feasting, and destroyed them al in one instant, vers. 18. 19.
- The fourth part is in the 3. last verses, shewing howe Iob ouercame Sathan in the first cōflict: where cōsider of
  - 1. Iobs humiliation: where we note
    - 1. His sorrow and griefe, vers. 20.
    - 2. His faith, patience, vers. 21. and hope, resting cheerfully vpon Gods promises.
  - 2. His commendation: the holy Ghost commendeth him as a golden president for our imitation, vers. 22. *In all this Iob sinned not, &c.* vers. 22.

The second part is from the 6. verse, to the 12. verse, concerning seven brauncches: where is treated

In the first place, how at the Angels good pleasure the Lord to minister vnto him, at seruice, verse 6. 7.

In the second, how there past a speech betweene the Lorde and Sathan concerning Iob: where we are to note

1. How the impedimentes and life of Iob, verse 8.
2. How Satan tooke him vnto his miseries, verse 9.

The third part beginneth at the 12. verse, and endeth in the 19 verse, containing a commission granted by the Lord to Satan against Iob, and the execution of it.

1. The commission is set downe, verse 12.

1. He robbeth him of all his ocean and 14 15.
2. He destroyeth all with fire from heauen 16.
3. He stirreth vp Caldeans to rob, verse 17.
4. He stirred vp Sabeans which fell downe where his children dwelling, and destroyed in one instant, verse 18 19.

2. The execution followeth where is shewed how Sathan afflicted Iob in 4. special calamities:

1. Iob's humiliation: where we

The fourth part is in the

1. His tears and grief, verse
2. His patience, verse

An exposition of the first *chapter of Iob.*

Iob.chap.1.vers.1.

*There was a man in the land of Vz, called Iob, he was a *sound, and* vpright man, one that feared God and eschewed euill.*

* Heb.or vnspotted or perfect.
* Heb.or righteous.

This verse teacheth vs generallie these three poynts.

1. What his countrey was: *the lande of Vz.*
2. What his name: *Iob.*
3. What speciall graces GOD gaue him.
   1. He was *sound* within, simple and single harted.
   2. *Vpright* & iust without in life and conuersation.
   3. He feared God.
   4. He was carefull and studious to auoyd euill.

Here was a man in the land of Vz. The first thing here to be knowne, what coũtrie this is, which is here called the region or *the land of Vz.* We finde in the genealogies of the holy Scripture 3. men so named: one was Arams sonne, nephew to Noah, Gen.10.vers.23. A second was Nachors, Sense.

Abrahams brothers sonne by Milchah, Gen. 22.21. The third of this name was of the posteritie and kinred of Esau, as wee may see in his genealogie, Gen. 36. vers. 28. Now Esau and his posteritie were inhabitants of Idumea, Malach. 1.3.4. This countrie was called Edom, of Esau the first * father of all the Edomites, for the surname of Esau was *Edom, earthly, bloodie, red.* This 3. Vz, therefore of the posteritie of Esau, we find his countrey to bee Idumea, for the Edomites are said to dwell in the land of Vz, Lament. 4.21. This Idumea bordered vpon x Arabia Felix, whence the Sabeans came, which by violence tooke away Iobs oxen and asses. Iob then was an Idumean, of the posteritie of prophane Esau, brother vnto Iacob, the sonnes of Isaac. It is like by all good coniectures, that he liued about the time the Church of God was in Egypt.

The Idumeans dwelt betwene Iewrie and Arabia.

* Gen. 36.9. 31. He answered his name in his life.

Gen. 25.30.

x Sabeans.

Cap. 1. ver. 21.

Fol. 176.

When Iob liued.

before Christ.

Doctrine.

between 1020 and 1490. & between AM 2054 & 2514.

1. The Edomites or people of Idumea, were euer most bitter enemies vnto the Church and people of God, see Num. 20.14. Malach. 1.5.6. The prophet complaineth against their sauage crueltie, Psalm. 137. *Remember the children of Edom O Lord, in the day of Ierusalem, which said, rase it, rase it, to the foundation thereof.* Here notwithstanding was this religious Iob borne, brought vp, and had his continuall habitation. Wee haue at this day great wrastling within the Church, to keepe faith and a good conscience: *For truth faileth among vs, and he that refraineth from euill maketh himselfe a pray:* Wherefore howe greatly is holy Iob to bee commended, so godly among the most godlesse, so holy among the prophane people of Idumea. We may say more iustly then Nathaniell spake of Nazareth, *Can there any good thing come out of Nazareth? can there any Iob come out of Idumea?*

It is most dangerous to liue among idolators vnlesse he will say as they say and doe as they doe. Esay. 59.

A greater commēdation to be religious among the prophane and irreligious thē among the Godly, for here are no such occasions of euill. Ioh. 1.46.

2. The Church of God was not lodged onely in Abrahams and Isaacs familie in their daies, no nor yet in Iacobs familie which followed, and was farre greater. It is apparant in the storie of Genesis, that the knowledge and feare of God, was not then quite worne away out of the posteritie

posteritie of cursed Cham, euen in Egypt, and elsewhere thereaboute, as appeareth in Pharaoh, Abimelech, and Melchisedeches storie. They had some knowledg of God, and of the promised Messiah. But the Lord did more manifest himselfe, and his will vnto Abraham, Isaac, and Iacob, then to any other in these daies, and God was better, and more purely worshipped in their families, then in any other part of the worlde in that age: Iob followed after them, and did inhabite an other region. The people of God therefore in his time were not separate from among the Gentiles. It is like that separation beganne at their departure and deliuerance from Egypt: conferre Exod. 12. 48. Acts 13. 17. for then hee assembled them before him in the wildernes, and made his couenant solemnely with them, speaking in these words: *If ye will heare my voice in deed, and keepe my couenant, then ye shall be my chiefe treasure, aboue all people, though all the earth be mine, yee shalbe vnto me also a kingdome of priestes, and an holy nation, &c.* Exod. 19. 5. 1 Pet 2. 9. Psal. 147. A peculiar people.

3. Ob. Iob came of Esau, whose posteritie was accursed, a people saith the prophet, *with whom God is angrie for euer.* They were cut off from Gods people, and cast out of the borders of Canaan into mount Seir: how then is this branch of that dead stocke so blessed, and thus become a true member of the holy Church of God as here we see? Mal. 1. 3. 4.

Answ. Howsoeuer wicked and prophane Esau was, yet is he not said to be cut off from the couenant of God, but from the birthright, his heires were not to inioy the kingdome promised to Abraham, nor the promise made vnto him in Isaac, concerning the Messiah. The Idumeans in Iobs time were no more excluded from the couenant of grace in Iesus Christ, then the rest of the nations round about them. And thus albeit God hated Esau, and in Malachies time threatned to curse all his posteritie for their grieuous sinnes against Gods people their naturall bre- It was and is more common for good parents to haue bad children, then for euill parents to haue good children.

thren: yet the Lord, (that can make of sower sweete, and cause a fruitefull braunch to spring of a drie roote) of his owne free will, grace, and goodnes, did stirre vp his seruant Iob a chosen vessell to serue him, out of that godlesse and prophane generation.

His name was Iob.

This name signifieth a man hated, an enemie, or a man full of sorowes, because God seemed to hate him as an enemie, howbeit hee was highly in his fauour, and greatly beloued of God.

Doctrine.

We see this storie is no parable, nor fained thing, but a true relation of things done indeede, for in parables wee haue no proper names, as here we see of Iob, Eliphas, Bildad, Zophar, Elihu, his speciall friends which came to visite and comfort him. Againe, Iobs name is twise mentioned by Ezechiel, where the Lorde compareth him for his excellent graces, with Noah and with Daniell: and Iames willeth vs to fasten our eies vpon him, as the myrrour of all patience in afflictions.

The storie of Iob no fained narration, or parable.

1. Iob was sound, or vnspotted, intire, or perfect.

Psal. 51. 6.

THe Lord loueth truth in the inward affectiõs sayth the Psalmist. The Lord loueth inward simplicitie, singlenes and soundnes of heart. This Christ commandeth his disciples, *simple as doues*. Vnto this vertue are opposite all hypocrisie, dissembling, fraude, deceite, inconstancie, &c. it is commended in Iacob, a plaine, simple, sound man, Gen. 25. 27. and in Nathaniell, a sound Israelite voyde of guile. Iohn 1. vert. 47. we bee taught also that this vertue is an especiall marke of the forgiuenes of sinnes, Psal. 32. 2. 3. for they are blessed, and haue their sinnes pardoned, in whose spirite there is no guile. And to be short, There is no vertue which makes Gods children more to resemble the holy father then this, for simplicitie and trueth are the speciall markes of his holy spirite, and lies, deceite, and all

Phil. 1. 9. 10. 2. Cor. 1. 12. Godly puritie and soundnes is a speciall marke of the forgiuenes of sinnes in the faithfull.

all fraude, the certaine and sure brandes of the vncleane spirite of error.

2. Iob was an vpright man, or a iust man.

IOb did labour to manifest the soundnes of his heart by his vpright conuersation. That he was vnspotted in life, appeareth chap. 29. 31. &c. This is the man the Psalmist calleth blessed: *Blessed are they that are vpright in their way, for that they walke in the law of the Lord.* And the charge to Abraham is, *Walke thou before me, and be thou vpright.* And this is the cõmendation of Elizabeth & Zachary, *They were both iust before God, and walked in the commandements and ordinances of God without reproof.* Luk. 1. 6. And these againe are pronounced blessed by the Prophet, which watchfully regard their walking, standing and sitting, that they may decline and auoyd the counsell of the wicked, the wayes of sinners, and the seates of the scornefull. All that countrey of Idumea was full of such, therefore was Iob a mirror among men, and yet accounted, as Dauid a monster among the wicked of those times.

Veiashar.

Psal. 1. 1.

3. Iob feared God.

THis vertue (so often spoken of, and commended in Scripture, as Prouer. 1. to be the beginning, or spring head of wisedome) it is not a trembling or a quiuering arising of an euil conscience, because of the feare of some punishments, but it is a holy and religious reuerence due vnto the maiestie of God, speaking vnto vs in his most holie and blessed worde, which being of a mightie and liuely operation, and discerning so deeply the thoughts and intents of the heart, Heb 4. 12. causeth vs to feare and tremble, Esay. 66. 3. least wee decline from the wayes which God hath prescribed for vs: so as by this religious feare, he knits our hearts vnto him, that we cannot depart

from

from him, Ierem. 32. 40. This vertue giues life to the former: for without this there can be no inward sound puritie and integritie, and without this all externall iustice is but a ciuill and philosophicall sinceritie of life. Here in this scripture are vnderstood all other christian vertues and good graces of Gods holy spirit.

4. Iob eschewed euill.

THis is an hebraisme, as Psalm. 34. 14. *Eschew euill and doe good.* Thou shalt dye and not liue, 2. King. 20. 1. By this manner of speaking, the Hebrues vnderstand a studious and diligent care to performe that which is mentioned: as here that Iob was very watchfull (as himselfe after professeth) ouer his heart, ouer his life, his faith, his conscience, &c. that hee gaue himselfe with all his might vnto good things, and laboured carefully to auoyd all occasions of euill.

Doctrine.

A rich man which is not attired with these vertues, is but an asse trimmed for the diuell to ride vpon. Luke, 16. 19.

1. This verse teacheth vs how to commend any man, and how to esteeme of the spirituall graces of Gods spirit: The holy Ghost being to lay before vs a golden president for our imitation, hauing set downe his name, and his countrey, he doth not proceede to blaze and set foorth in the next place his honor, his preferments, dignities & promotions in the world, (for Iob was very honourable, and in that countrey dwelt as a king in an armie, chap. 29. vers. 25. full of riches, vers. 3.) but first he commends him vnto vs for his inwarde integritie, next for his vnspotted life, thirdly for his holy feare, and lastly for his watchfulnes in auoyding al occasions of impietie and of all euill. Learne here then how to estimate and prize Gods graces, before wife and children, houses and lands, riches and honour, &c.

2. Now learne in more speciall manner, how the Lord doth afflict his best beloued children in this present life. If Iob had been a bad man, a Saul, a Iudas, an Achitophel,

an hypocrite, all his calamities had not been straunge: but that such a blessed and religious man should bee so buffeted, such a fruitfull plant in the Lords vineyard should be so broken and torne in peeces, that he hath not one branch left him: this doth astonish and amaze many of the best in all ages.

Vers. 2. *And he had seuen sonnes, and three daughters.*

THus far concerning Iobs inward graces: his outward blessings follow:

Iobs outward blessings which God gaue him were	1. His children,	Seuen sonnes.
		Three daughters.
	2. His substance in	1. Sheepe, 7000.
		2. Camels, 3000.
		3. Oxē, 500. yoke.
		4. She Asses, 500.

The Lord doth promise vnto such as walke vprightly in his wayes, that they shall haue increase and plentie of all blessings, and that hee would blesse the fruite of their bodies: *Thou shalt be plenteous in goods, in the fruit of thy bodie, and in cattell, &c.* The Psalmist also doth in a most gracious manner speake vnto them which feare the Lord concerning their wiues and children: that they shall bee both sweete and comfortable, pleasant and profitable vnto them. Psal. 128. 3. *Thy wife shall be as a fruitful vine on the sides of thine house, and thy children like olue branches round about thy table.* We haue heard before of Iobs vertues, and great care to liue and walke with all reuerence and feare in the wayes of God. Now therefore wee see Gods blessings, according to his promise, in great measure powred vpon him. Deut. 28. 11.

Concerning children, or the fruite of the wombe, certaine

taine it is that by vertue of that generall promise and word of God in the beginning, *increase and multiplie*, that all families of the earth increase, the generation of godly and godlesse is continued and preserued. Yet the Lord herein hath euer reserued vnto himselfe a speciall hand in opening of the wombe, and in giuing of children. For this cause we see Iob, vers. 21. he accounts his children Gods great gifts, aswell as all his substance: *God hath given, God hath taken away, &c.* Iacob likewise is of the same iudgement: *Am I a God* (sayth he) *that I can give children?* Herein did the Lord blesse Iob wonderfully, that he gaue him religious children and wealth. Children without religious parents, doe most commonly miscarrie daungerously. Religious parents hauing children without wealth, haue many cares and griefes in this present life, as the Apostle speaketh. Lastly, rich parents, and euill nurtured children, breed and bring vp beasts to deuoure their substance.

Children Gods speciall gifts, I gaue Abraham Isaac, I gaue Isaac Iacob. Iosh. 23. 3. 4. Gen. 30. 2.

1. Cor. 7.

Doctrine.

1. Here learne how Sathan can turne our best external blessings into bane for vs, if God permit. He robbed Iob of all his children in one instant, thereby purposing his vtter ouerthrow and confusion. And thus can he make our best commodities speciall meanes for our destruction, if the Lord doe not graciously and mightily sustaine vs.

2. The inward graces and gifts of Gods spirit haue the first place of commendation: Children the fruite of the wombe the second: the third and last place, all other blessings of this present life. Let not thy principall ioy bee in wife or children, houses or lands: for all these can Sathan take from thee, if God permit: but reioyce in Iesus Christ, Galath. 6. 14. 15. and that thy name is written in heauen, Luk. 10. vers. 20. and in the testimonie of a good conscience, 2. Cor. 1. 12.

Vers. 3. *His *substance also was 7000. sheepe, and 3000. camels, and 500. yoke of oxen, and 500. she asses, and his *familie was very great, so that this man was the greatest of all the men in the East.*

*Heb. or cattel, or possession. Heb. or husbandrie or reuenues.

THe substance of the old fathers, did for the most part consist of sheepe, and such like beasts as here are mentioned. And the greatest Nobles then were content with a graziers and shepheards life. Iacob and his sonnes whē they came before Pharaoh, being asked what their trade and manner of liuing was: they answered, *Thy seruants are shepheards both we and our fathers.* Such indeed were Abraham, Lot, and Isaac, as the storie teacheth vs: yet is it sayd, that Abraham was *rich in cattell, in siluer & in gold:* and of Isaac it is sayd, *he had flockes of sheepe, heards of cattell, and a mightie houshold.*

What life the ancient patriarches liued.

Gen. 47. 3.

Gen. 13. 2.

Gen. 26. 14.

The beasts here mentioned were most common and most profitable in that countrey: the sheepe for meate and clothing, the camels to carrie burthens, the asses to carrie men, the oxen to plow and till the ground. Horses had they few, and little in vse in those parts.

The word here translated a familie, is in Hebrue *enabudah*, and dooth signifie lands, reuenewes, tillage, husbandrie, fields, vineyards, gardens, orchards, &c. It is vsed in the like commendation of Isaac: *Hee had a mightie houshold.* And where hee is sayd to bee *the greatest of the children of the East:* the meaning is the noblest and best, as for riches and possessions, so for good name and fame, &c.

Gen. 26. 14.

2. This verse teacheth vs, that religion and riches may otherwhiles goe together: for Iob was both rich and religious; so was Abraham, so was Isaac, so was Iacob. First, for that riches are Gods good blessings, Deut. 28. Secondly, they are meanes to come by good things, and to performe good deedes. Thirdly, they are promised to the

Doctrine.

godly as rewards of obedience, Deuter. 28. Psalme 128.

1. Ob. But the Apostles forsooke all. Ans. In affection, not in deede: for they had their houses and possessions after: as Matthew, compare Luk. 5. 27. 29. and Matth. 8. 14. And Peter had his house and nettes, and did fish after the resurrection, Ioh. 21. vers. 3. 2. Ob. But Christ sayth it is impossible for rich men to bee saued, Matth. 19. vers. 21. Ans. Marke answereth this, when he sayth that Christ did meane such as did trust in riches, and set their hearts and affection vpon them, chap. 10. 24. It is hard to finde indeede in these dayes many religious men wealthie, or rich men religious. Prouerbs are not alwayes generally true: *Vniust is the rich man or his father*, or both, the one in getting iniuriously, the other in retayning goods wrongfully gotten. The Lord wee see here giues riches to good men, least they should seeme to be euill: for that they are the occasion of much euill in the world: and hee giues them vnto euill men also, least they should be esteemed as his best blessings, as they bee accounted of the vnbeleeuers in all ages of the world.

Fewe riche men religious and bountiful.

2. Thou seest here Iobs wealth exceeding great: his bountifulnes and liberalitie and mercie to the poore was thereafter: reade chap. 29. 30. It is a happie thing to see religious and bountifull men rich, and rich men religious and liberall. I would it were a thing more common to finde these things chayned and coupled together in these dayes.

A worthie president for noble men and great men to looke vpon in their afflictions.

3. Here wee see in more speciall manner that which generally is before noted, that Iobs patience, courage, and constancie was wonderfull great: hee was by the Lords hand aduanced to a very high pitch of dignitie and honor in the world: and being robbed, as it were in one instant of all his glorie and great dignitie, yet he endured patiently Gods heauie and strong hand vpon him. If he had bin lately start vp to some wealth, or before times exercised

with

with some wants, his downfall had been the more tolerable, and his commendation the lesse.

Vers. 4. *And his sonnes went, and banketted in their houses, euery one his day, and sent and called their 3. sisters to eate and to drinke with them.*

WE haue seene hitherto what speciall blessings the Lord had giuen his holy seruant Iob: first, the good graces of his holy spirit: next, a sweete number of children: and thirdly, substance exceeding great. Now here followeth a fourth blessing comparable to any external blessing: his children also were religious, and did mutually, most louingly embrace, comfort, and helpe one another. Iobs childrē religious.

This verse giueth vs to see how Iobs childrē did cōfirme their mutuall loue by banketting together: where consider these poynts:

1. Who banketted, or feasted together: *Iobs sonnes 7.*
2. Where? *in their owne houses.*
3. When? *euery one of the 7. on his day.* not alwayes.
4. Where were their sisters? they were sent for, and came with all modestie.

The sense and meaning of this verse is this: The seuen sonnes of Iob before mentioned, they were wonted certaine times of the yeare to call and to inuite one another to feasting, to the end they might admonish & comfort, and instruct one another, that their loue might bee cherished, their faith confirmed, and that so they might bee mutually comforted one by another. This meeting was not in common Tauernes, or Innes, or Alehouses, or in other places of resort with the prophane Edomites, the people of the land, but in their owne houses. For albeit as yet they were young, and as it seemes vnmarried, yet had

their father prouided them houses and such necessaries, as did belong to their families: as carefull was Iacob in this respect, as his words to Laban can testifie: *But now when shall I trauell for mine owne house also? hee that prouideth not for his familie is worse then an Infidell:* and wee may procure things honest before hand: the care which is forbidden, is μεριμνα, a distracting and vexing care, Matth. 7. These seuen sonnes did thus feast together 7. daies, not 7. daies continuing: or if they feasted a whole weeke, certaine it is not euery weeke, or euery month, (for we must not imagine, that they gaue any such president of a luxurious life vnto others) but certain times, whē they thought best, or had most cause of meeting, for it is sayd that euery one kept his daye, no more but one day. Lastly, the sisters they came also to the same banquet from their fathers house, as it is like they were virgines yet: but withall modestie and shamefastnes, they came being sent for, and being called, not before, for so it became well their virginitie to bee sober, modest, and very watchfull ouer their waies.

Gen. 30. 30.

The modestie of the Virgines of elder ages.

Wherefore he mentioneth in the beginning of this booke the banketting of Iobes childrē.

1. The holy spirite here speakes of this feasting and banquetting for these speciall causes: First, that wee might see the religious loue of Iobs children, and by what meanes they desired to comfort and edifie one another. Secondly, that wee might also see and consider the religious care of Iob for them, expressed in the verse following. Thirdly, that wee might obserue where and when Sathan murdered them: it was in their feasting time, that hee might turne Iobs great mirth, by a sodaine desolation and destruction into the greater sorow: If his sonnes had died in their beds by some continuing sicknes, where he might haue seene some testimonie of their faith, it would not haue so moued him: sodaine deaths the best doe feare, and the foolish, think it a great argumēt of Gods great wrath, as we may see both in this booke, and Luk. 13. 1. 2. 3. 4. 5. Lastly, this banquetting is here touched, that wee might

note

note what men Sathan so murdered: not Epicures, * nor hypocrites, extortioners, &c. as Iobs friends thought, but godly and religious persons.

* Sathan knew the wicked would soone take occasion to exclayme against righteous Iobs children.

2. Note here the religious loue, and happie consents of these good children mutually comforting one another. No doubt they were no small ioy and comfort vnto their father. Adam had but two sons, the one murdered the other: Noah had three sonnes, one mocked his owne father, and was accursed. Abraham had two sonnes, the one scorned and persecuted the other. Isaac had two sonnes, the one hated and desired to murder the other. Iacob had twelue sonnes, ten would haue murdered Ioseph, and dispitefully sold him into a strange countrey. Dauids children murdered one another, and hee had great griefe and sorrowe by them all: the elder despise the younger, the younger enuie the elder. If such holy men had such wicked children, what maruell is it, that our prophane parents breed and bring vp such a wicked generation?

3. Feasting and banquetting is lawful vnto Gods people, if that they keepe the rules appointed, and follow the godly practise here set before vs by the holy spirit. Abraham feasted at the weaning of Isaac, Gen. 21. 8. Isaac feasted Abimelech, Gen. 26. 30. Ioseph his brethren, Gen. 43. 31. Dauid Abner and his friends, 2. Sam. 3. 20. Salomon his seruants, 1. King. 5. 15. Matthew feasted Christ and his Apostles, Matthew. 9. So did Simon the Pharisee, Luk. 7. with others many, Luk. 14.

Vers. 5. *And when the daies of their banquetting were gone about, Iob sent and sanctified them, and hee rose vp early in the morning, and offered burnt offerings according vnto the number of them al, for Iob sayd, it may be that my sonnes haue sinned, and * blasphemed GOD in their hearts.*

* Heb. blessed Or thought euill, or spoken euill.

This

THis verse giueth vs to see some part of the practise of Iobs life, in the wise and godly gouernment of his familie: thereby to teach vs that his life well agreed with his faith and profession, and iustly deserued the former commendation, vers. 1.

This verse laieth before our eyes the religious care of Iob for the gouernment of his children: where these pointes are to be cõsidered.

1. When Iob sacrificed for his children: *When the daies of banquetting were gone about, earlie in the morning.*
2. How his children were prepared for the sacrifice: hee gaue charge they should prepare and sanctifie themselues.
3. What sacrifice he offered: *Burnt offrings according to the number of them all.*
4. What reason moued him so to sacrifice: he feared lest they had sinned in their feasting.
5. How often did Iob so? all those times in the yere when they banquetted.

And when the daies of their banquetting were gone about: that is, when the 7. daies of their feasting was past: for the 7. brethren did feast euery one his day, vers. 3. therefore here wee must vnderstand 7. daies, whether 7. daies continued, or some intermission between the feast of each brother: it is vncertaine.

Vaikadsheem. Exod. 19. 13. 14. supra pag.

Iob sent And sanctified them: that is, he sent a messenger vnto them, to charge them to sanctifie, to wash and putrifie themselues, and so to prepare themselues by prayer, &c. against their day of meeting to sacrifice. The word here vsed signifieth to prepare, as Numb. 11. 18. but I vnderstand

derstand it here, as it is vsed, Exod. 19.10.14 vers. where wee see their sanctification and preparation to heare the Lord speake contained their purification, and their abstinence from the mariage bed, as the Apostle also doth exhort in the like occasion, 1.Cor.7. 4. 5.6. And no doubt with all these outward things they were to pray instantly, that they might be fit to appeare in Gods presence for his most holy worship and seruice. Eccles.4.17.

And hee rose vp earlie in the morning: The morning is a pretious time for all actions, and specially for Gods worship and seruice, and so commended by Gods spirite vnto vs, Psalm.5,3.55,17.59,16.90,14. Iob was very carefull concerning his children: he would let passe no time, when their feast was ended, but very earlie he sought the Lord, that God might be pacified, if that by any meanes, in thought, word, or deed, they had offended him in that dangerous and loose time of feasting. The morning a precious time for al good actions.

And hee offered burnt offrings according to the number of them all. That is, 7 sacrifices for his seuen sonnes: howbeit some will haue 3. more for the 3. daughters: the matter is not great. The sacrifices which he offered were burnt sacrifices, hee spared no cost in his seruice and worship of God: for this kinde of sacrifice was all consumed in fire vnto God, signifying in respect of Christ that hee should bee *an offering and a sacrifice of a sweete smelling sauour vnto God*: Ephes.5.2.Heb 10.8.9.10.11.12. And in respect of our selues, that we please not God, before we offer vp and consecrate our selues, bodies and soules, and all that is within vs, by and through Iesus Christ vnto gods seruice and worship, Rom.12.1,2,3.1,Thes.5.23. Mark. 12,33. *Holocaustum*, what. Iob.42.8. Psal.103.1.2.3.4.

Q. But here it may be demanded whether these burnt offrings were knowen before the lawe? *A.* It is not to be doubted the seruice written in the books of Moses, and commaunded in Sinai, was prescribed of God and knowen for the sustance and principall parts of it, of the fathers

from the beginning of the world. They had their priestes and prophets, Iude vers. 14. and their sacrifices: for Habell is sayd to offer a burnt offering vnto God of the first fruites of his sheepe, euen the fattest of them. Againe, in the time of the great deluge, they knew a distinction and difference of cleane and vncleane beasts, that is, as a learned interpreter saith right well, of such beastes as might be offered, and not bee offered in sacrifice vnto God: for Noah is said euen then to offer a burnt offring vnto God. But all this order of Gods worship and seruice then not written, nor Iobs time also which followed, was afterwardes more fully manifested and reuealed in Sinai, and written that Gods people might no more decline from the pure worship of God vnto superstition, and false wilworship. And yet howe harde is it to bridle the diuelish witte of man, but that still they will worshippe either false gods, or the true God in a false manner after mans inuention. Wherfore here is a most high commendation of Iob, that hauing not the worde written, but the knowledge of God and his worship by tradition and reuelation, yet did he not decline from the true seruice and worship of God.

Gen.4 4.
Heb.11.4.
The best thinges must be offered vnto God.
Gen.8.20.
Gen.8.21.22.
Iob.42.5.

For Iob sayd, that is, Iob thought within himselfe,

Sense.
1.Cor.13.5.

It may be my sonnes haue sinned: Loue is not suspicious, *thinketh no euill:* yet notwithstanding loue is watchfull. Iob had no manifest cause iustlie to suspect euill in his children; yet because of the libertie that commonly is vsed in banquettings, he feareth lest by infirmitie they might fall, therefore as a wise and a carefull father, hee makes all speed to pacifie the Lords wrath with a sacrifice.

And blessed God: that is, cursed God, or blasphemed god, or thought any wicked thoughts, or intēded any way to dishonour God. The Lorde would haue his people to be so farre from blasphemingg, and taking of Gods name in vaine, that albeit they had a proper word wherby they could expresse this, yet had they rather vse another which did not so sound in the euill part. So they vse this worde

Note.

of *blessing*, which because it is of contrary signification, we may the better know what the sense is, and what is intended. This maner of speaking is vsed often, 1, King. 21, 13, and in this chapter againe, verse 11, & chap. 2, verse 9. Barak.

In their heart: That is, at leastwise inwardly in their hearts and mindes, if not more. But if Iob had knowen it otherwise, he would soone haue broken all their feasting, and would haue turned all their mirth by sharpe correction into bitter mourning.

And thus did Iob all those daies. That is, hee did offer the aforesayde burnt offring alwayes, when his children thus feasted, how often soeuer they thus banquetted in the yeare.

1. The first thing to be obserued here in Iobs example, is how carefully he doth watch his good time for holy exercises, and of al times delights most in the morning. Reasons to moue vs to followe Iob herein are many. 1. The example of the whole church in general, both of the Iewes and of the Gentiles: They had their morning and euening sacrifices: God commanded them to consecrate the first fruites of the day for his worship and seruice. 2. The examples of all holy religious men, as Dauid alwaies: *Heare my voice in the morning O Lorde, for in the morning will I direct me vnto thee and I will waite.* 3. It is a time when the soule and all faculties thereof, when the body and all senses and partes thereof, are most fresh and most strong because of the nights rest, and therefore best able to performe any dutie to God or man. 4. For the morning is a time, wherein the worlde and the affaires of this life, haue not forestallen and preoccupied our senses, our hearts, minds, & affections, &c. & therefore most fit then are we and able to performe any spiritu all seruice vnto God. 5. It is the first part of the day, and therefore the best part and most worthie to bee consecrate vnto God. Doctrine. The morning, the best time for Gods seruice. Psal. 5. 3. psal. 55. 17.

2. We bee taught here also how to sanctifie our selues and our families, that is, to prepare our selues with al reue-

uerence to the holy assemblies, to offer vp our spirituall seruice and sacrifices vnto God. Had they neede in elder times of such preparation by prayer, fasting, &c. to come reuerently to the Sanctuary of God: and haue not wee as well as they? no doubt we haue greater cause: for that al our seruice is more spirituall, and we haue greater graces, and greater meanes of faith and knowledge offered vs in the Gospell. Iob hath his children in great obedience, he sends vnto them, that is his care: they prepare themselues with all subiection and reuerence. A blessed father, godly children: happie children, which haue such a father. Adam, Noah, Abraham and Isaac, could not so rule two or three, as Iob could ten.

Of preparatiõ before we come vnto Gods church.

The great loue and obedience of Iobs Children.

3. In their sacrifices, they were put in minde of many things for the confirmation of their faith and repentance: 1. The killing of the beast put them in minde what death they deserued. 2. The bloud shed in sacrifice, put them in minde of the bloudshedding of the Sonne of God. 3. The fire consuming it, signifieth the fire of Gods iudgement, teaching vs how Iesus Christ hath past through such a fire, wherein we had been consumed to nothing, by reason of our sinnes, if hee had not past for vs, as a blessed sacrifice most acceptable and sufficient, that could not bee consumed.

4. What moued religious Iob to bee thus earnest, so forward, and so early in his sacrifice? hee feared least his children, sonnes and daughters, had offended God in feasting. Where obserue these poynts. First, that in feasting the most religious may miscarry (if they bee not circumspect) either in deede or word, or both: if wise men here offend, what shall wee thinke of the wicked, which like beasts abuse themselues in all gluttonie and drunkennes, surfetting and vncleannes of life? 2. The care of godly parents ouer their children. Iob knewe the sins of his children did in special manner highly displease God, disgrace his profession, shame religion, offend the weake, and o-

pen

pen the mouthes of all idolaters to blasphemie against God and his Church. Therefore he is marueilous watchfull lest his children offend. For this cause Iacob because of his lewd sonnes, complaineth: *You haue troubled me, and made me stinke among the inhabitants of the lande.* 3. The gouernment of a familie will soone lay open any man, whether he bee religious or irreligious, wise or foolish: and therefore the holy spirit maketh it an argument to choose a good Minister by: 1. Tim. 3. 4. *One that can rule his owne house well, having children vnder obedience with all reuerence.* Cleane contrary, the feare of wicked and foolish parents is not for the sinnes of their children, but for the wants of their children. Old Ely is greatly noted and punished for example, as a bad father for his two graceles sonnes: the wicked fist *Hophni*, and the brasen faced *Phinehas*, both godles and prophane, 1. Sam. 1. 12. for whoredome and vncleannes: and Ely the father knew all, and feared little: Iob knew nothing by his sonnes, and feared much. For intolerable sinnes his chastisement was but a gentle checke: vers. 23. *My sonnes why doe you such things?* For this cause hee receiued this answer from the Lord: vers. 30. *Them that honor me will I honor, and they that despise me shall be despised.* Afterwards his sonnes were slaine, and he brake his neck, 1. Sam. 4. 17. 18. And this also was Dauids sinne, and hee smarted for it, 2. Sam. 16. vers. 17. 1. King. 1. vers. 5. 6.

Bad Children.
1 Offend God.
2. Offend his Church.
3. Greeue good parents hearts.
4. Cause enemies to blasphemie.
Gen. 34. 10.

4. The holy Ghost yet further commendeth vnto vs Iobs religious care ouer his childrens liues, in that knowing nothing euill in thē, neither by sight nor by hearesay, that they were any way wickedly bent to any open sin: yet he feareth they might purpose, thinke, or speake some thing closely, priuily, and in their hearts desire that which might dishonour God: For he sayth, *It may be my sonnes haue sinned in their* * *hearts, blaspheming, &c.* Parents and masters of our time are fare from Iobs feare: for they will not feare, open, proude, and intolerable sinnes: and

* Swearing & blaspheming a special marke of an impious and Godlesse man. Eccle. 9. 2.

say: it may bee our sonnes or seruants haue blasphemed, broken the Sabboth, &c. but they suffer children and seruants to sinne priuily and openly, and giue most vile examples of Atheisme, pride, whoredome and all vncleannes. A wonderfull commendation of Iob that he is carefull, not onely that they offend not the open eyes of men, but also the secret eyes of God. If he were so watchfull ouer his childrens sinnes: hee was no doubt, marueilous carefull for his owne heart and conscience, as appeareth chap. 31. vers. 7. and chap. 27. vers. 6. *Mine heart shall not reproue me of my dayes.*

5. Where Iob is sayd thus to worship God after al their feastings, learne perseuerance in well doing, and remember now his life hath testified his former commendation, vers. 1. to be iust. If this man was so humbled, as after wee see: let vs that be so spotted beare it patiently, when we be beaten worthily for our sinnes.

Vers. 6. *Now on a certaine* day, the sonnes of God came that they might stand before the Lord, and Sathan came also among them.*

THus farre concerning Iobs description, &c. a preface to the whole storie. Now entreth in Sathan as one speciall actor of this tragicall storie, which notwithstanding had a comicall and a happie ende. Here beginneth the second part of this chapter, which is continued to the 12. verse. This part hath two branches: the first is in the 6. and 7. verse, where is shewed how the Angels good and euill are appointed to stand and to serue the Lord, for the execution of his will, and when and where, and how it pleaseth him. The second branch is in the verse following to the 12. verse: wherein first the Lord giueth his seruant Iob his iust commendation in a gracious manner, vers. 8. And secondly, Sathan doth oppose himselfe against Iob, vehemently accusing him of hypocrisie before the Lord, with all

* Wicked men swearers are not ashamed to say they loue the Lord because they haue him often in their mouthes: so might witches & wizards, for none haue oftener the name of God & good things in their mouthe.

* Or when such a day was come.

all his might, vers. 9. 10. 11.

Now on a certaine day. That is, say some, when such a feast came, or in one of these banketting dayes, Sathan came among the good Angels, &c. Others say this was the first day of the yeare, wherein the Lord did as it were vsually keepe court, and take accounts of all things done the yeare past: these bee the glosses of ridiculous and foolish Rabbins. To be short, by *a certaine day*: here is ment that very time wherein it pleased the Lord to reveale his will and euerlasting decree vnto Sathan: for Sathan himselfe knew it not, before hee was sent of God to execute the same.

Sen. Rabbins how they glose vpon this text.

The sonnes of God. In these words are vnderstood the holy Angels: for wee haue the like 1. King. 22. 19. in the speech of Michah to Achab: *I saw the Lorde sit on his throne, and all the host of heauen stood about him, on his right hand and on his left hand: and the Lord sayd, who shall entise*, or perswade and deceiue *Achab, that he may goe and fall at Ramoth Gilead? And one said on this manner, and another on that manner: Then there came foorth a spirit and stoode before the Lord, and sayd, I will entise him: and the Lord sayd vnto him, wherewith? I will goe out and bee a false spirit in the mouth of all his prophets: then he sayd, thou shalt entise him, and shalt also preuaile: goe foorth and doe so.* The Angels haue many names in Scripture. This name is common to them all with all the faithfull. First, for that their adoption and confirmation is by grace, and through Iesus Christ, for he alone is the naturall sonne of God: secondly, they haue this name because of the excellencie of their nature: for they doe most resemble God our heauenly father. So the faithful are called in many places, Gen. 6. 2. Rom. 8. 14.

Psal. 82. 6. Ephe. 1. 21.

Came. Naturall bodies all moue and change place. So the spirits also are truly sayd to goe and come from place to place, as they be sent and called for by the Lord to execute any thing. But in this place this verbe of moving (as

that

(that of standing which followeth) are vsed familiarly, the Lord speaking to our capacitie, because we be weake and vnable to conceiue otherwise of spirituall things. For the trueth is this, there is no comming vnto God by motion: but when the Angels are said to come vnto him and stand before him, thereby is meant they serue him and attend vpon him. He hath no such need to call them to any conuent or assemblie: they are alwaies in his presence where euer they bee, and hee can informe them concerning his will, and the execution thereof at all times. And yet it is not to be doubted he doth assemble them when & where it pleaseth him.

That they might stand. By this standing before the Lord, is meant the readines of the holy Angels, to execute the Lords will, and to performe all duties imposed by the Lord vpon them. Their redines to obey the Lord, & their true obedience, is notably commended, Psal. 103.v.20. *Praise the Lord his Angels that excell in strength, that doe his commandement in obeying the voyce of his word.* The Lord hath no neede of their seruice, as princes and great men haue on earth: but by their seruice hee would teach vs, what is the inuisible power, glorie, wisedome, and maiestie of our God, on whom such glorious and mightie creatures as the Angels are, doe continually attend.

And Sathan also came among them. That is, like as the holy Angels they stand, goe and come to serue the Lord in their places, and all they serue him cheerefully in doing his will: So Sathan also and wicked spirits, they are drawne albeit against their will to the Lords presence, to serue and obey him in the execution of such things as the Lord shall please to giue them in charge to doe. And their seruice is here signified by Sathans comming into Gods* presence: not that wicked spirits haue any accesse to the highest heauens: for the Scripture sayth, they be in this world and in hell onely, and chayned wheresoeuer they goe, as Saint Iude

* He is said cap 2.ver.1. to come to God that is, to waite as it were before God. Epe.6. Iud.ver.6.

Iude speaketh. And like as the Lord is comfortably present by his good spirit here on earth with his people, but in great terrors often with the wicked: so is it with good and euill Angels, his presence and power is most comfortable vnto the good Angels: but his face is terrible vnto Sathan, for the Lord curbs him, chaynes him, and limits him wheresoeuer he goes.

And whereas one spirit is here onely named in the singular number, by this name Sathan: This manner of speaking is vsed not that wee should deeme that there are but few, for no man is said to be possessed of a legion: but that we might vnderstand how that wicked spirits haue as it were their kingdome, and haue so conspired together against God and man, and that they haue as it were one, their chiefe Prince and Lord, called therefore the God of the world, 2. Cor. 4. 4. the prince of ꝑ world, &c. Eph. 2. 2. This word here and elsewhere signifieth a sworne enemie and a speciall aduersarie: and so hee is to Christ and his members, as here in speciall we see against Iob. And this was euer taught the people of God from the beginning. Gen. 3. 15

This verse teacheth vs: first, that nothing commeth to passe, here below vpon earth, whether for the good of the godly, or punishment of the wicked, but it is decreed first in heauen aboue. And here wee see how the Lord in his good time doth manifest his decrees, concerning all and euery one of his workes, vnto men and Angels, as it pleaseth him, when he vseth their seruice for the execution of his will. Let vs not bee dismayed with the strange euents of this life, howsoeuer they fall out, yet are they not gouerned by chance or fortune, or constellation, &c but by the most admirable decree and hand of our God. This did not Iob and his friends so well consider, as they should haue done, Doctrine.

2. Wee learne that the prouidence of our God is not tyed to any secondary causes: the heauens, the Angels good and euill, and all inferiour creatures, they doe all

serue and obey him, and he committeth not the care of any particular thing, no not of the baseſt and vileſt creature vnto any one of them.

3. Wee haue here a good argument of the almightie power, and glorious empire of our God, who hath thus all Angels good and euill in ſubiection vnto him. They haue no authoritie nor power to effect any thing good or euill in this preſent world, but by him and from him.

1.Kin.21.27.

4. We learne here, that the Lord whether he vſe good or euill Angels as his inſtruments (for they all ſerue him) yet all his workes are good, and wee ought euer with patience to expect the good end of them.

5. This verſe and all the verſes going before, haue a ſpeciall relation to the euents following, both ſpecially in theſe two mentioned chapters, and generally to all things ſtoried in this whole booke.

Coherence.

1. The firſt verſe ſheweth the cauſe of Iobs courage and conſtancie mentioned, verſ.20,21,22. and chap.2. 10. he did ſtand faſt, becauſe *he was a ſound man, a righteous man, fearing God and eſchewing euill.*

2. The 2. and 4. verſe ſpeake of his religious children, and haue relation to the 19. verſ. where mention is made of their ſudden deſtruction by Sathan, to breake Iobs heart.

3. The 3. verſe mentioneth his ſubſtance; that we might alſo conſider well of his wonderfull loſſes mentioned, verſ.13,14,15,16,17,18.

4. The 4. and 5. haue relation to the 12. wherein is ſhewed what time Sathan came in the firſt conflict againſt Iob, the day of their feaſting.

5. This 6. and the reſt following to the 12. are layd before vs purpoſely by the holie ſpirit, that wee might conſider how Sathan receiued his commiſſion and authoritie from God before he could doe any hurt vnto him or his, as after ſhall appeare.

6. Where

6. Where the good Angels are called the sonnes of God, I learne 3. things:
1. They are vnder God, they haue no absolute authoritie of their owne.
2. They are most faithful and obedient vnto him.
3. They loue vs deerely as brethren.

Vers. 7. *Then the Lord said vnto Sathan, whence commest thou? and Sathan answered the Lord saying, from compassing the earth to and fro, and from walking in it.*

This verse containes
1. A question: *Sathan whence commest thou?*
2. An answer: *From compassing the earth, &c.*

WE may not thinke that there past such a familiar speech betweene the Lord and that vncleane spirit: for the Lord as he needeth not that the Angels come and stand before him, because he is euery where present, so he needed no such questions. He knew al Sathans practises, purposes, actions, motions and inclinations whatsoeuer, and that he did nothing without his permission and commission, nor can euer bee out of his sight. But these things are spoken familiarly for our instruction, that wee might know what is profitable and needfull for vs to know, concerning the Lords iudgements, by the ministerie and seruice of wicked spirits.

Sathan whence commest thou? He asked the like question of Adam: *where art thou?* Gen. 3. 9. to humble him and to bring him to repentance: and of Cain: *where is thy brother Abel?* Gen. 4. 9. to conuince him for his sin. So here he puts foorth the like question to confound Sathan, and to cause him to tremble for all his abominations, fighting and striuing against the diuine maiestie of

God, against the Lord Iesus and all his members.

Ans. *From compassing the earth to and fro, and from walking in it:* that is, I haue beene all abroad in all partes of the worlde, to execute such thinges as I had in charge from thee. Here he dissembleth with God: he maketh no mention of his bloodie and damnable practises in witchcraft, murder, and all vncleane sinnes of adulteries, fornications, &c. for there is no rebellion against God on earth but Sathan and wicked spirits haue a hand in it.

Ephe 22.3.
1.Pet.5.8.

1. This verse first teacheth vs againe the great power of our God, as to command the holy Angels: so to curbe and bridle the rage and furie of wicked spirites. For wee must not imagine that Sathan came to Gods presence of his owne accord and free will: for wee see how the deuils flee from Christ, they are full of feare and trembling, when they feele his presence. *Feare him that can kill soule and bodie and cast both into hell fire.*

2. Againe, here wee learne the watchfulnesse of our common enemie: hee walkes to and fro ouer the face of the earth, he is swift, and flies into all corners and partes of the world, he is marueilous painfull to doe euill: so ought we to be watchfull against him, and studious to doe good. The Apostle Saint Peter had no doubt respect vnto this place, when he calleth vpon vs, because of our continuall combates with Sathan and wicked spirits in these words: *Be sober and watch, for your aduersarie the deuill, as a roring lyon walketh about, seeking whome hee may deuoure, whome resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren which are in the world.* That thou maist bee more circumspect and vigilant against Sathan and all proud sins, remember these rules: 1. First, vowe as it were to fight against that sinne. 2. Chasten the body, 1.Cor.9. 3. Resist the temptation when it comes, with all thy might. 4. Auoide occasion, watch ouer the senses: *cum vo da sensum*, Iob 31.5. Think vpon some scripture against it, *emigriatio gladij spiritus.*

Sathan is
1.Olde Reu. 12.
2.Subtil.2. Cor.11.
3. Swift. Iob.1.
4. Strong. Iob 1. Ephe.6.13.
5.Vigilant. Iob.1.
6.diligent and painfull. Iob. 1.Pet.5 8.

6.Tene

6. *Tene membrum*, hold the tongue, Iames 1,26. 7. Pray instantly, Ephes.6.14.15.16. and remember him that said, *Without me ye can doe nothing*, Iohn 15. 5. & Phil. 4 13. 14. Sathan can make no chalenge that thou'art his vassal, for any sinne of infirmitie, sinne of error, sin of ignorance, slippes by circumuentions of men or Angels, for all these waies sinne the holy saintes, but yet they warre and fight continually against these: but where any presumptuous sinne raigneth, there Sathan (take heede) is neere at hand.

3. Againe obserue how Sathan being brought into Gods presence, howsoeuer against his will: *he feareth and trembleth*, because of his sinnes, as Saint Iames speaketh: for hee doth not mention any one of his practises, hee dissembleth the all. And yet the Lord intendeth not by these questions as with Adam, to humble him, but as then with the serpent hee did proceede foorthwith to give sentence against him: So now he desireth not to lay open as yet his sinnes to his face, because he hath decreed his euerlasting perdition, which decree is fully manifested vnto vs in the scriptures.

Vers.8. *And the Lord saide onto Sathan, hast thou not considered in thine heart my seruant Iob, how none is like him in the earth? an vpright and righteous man, one that feareth God and eschewetb euill.*

TO *consider with the heart*, is deepely, and soundly, and aduisedly to ponder and consider of any thing: all the rest of the verse, is the same with the 1. verse.

In that the Lord here demaundeth Sathan whether hee did not well consider of Iob: wee learne where Sathans eyes are most occupied and most bent, namely to Gods people and their walking, for they are his sworne enemies: therefore the scripture speaketh so often of our spiritual

The faithfull euer fight with him & therfore he euer eies them. 1.Pet 5.8.

warfare: warning vs in the Greeke verbe ἀγωνίζεσθαι, to fighe and wrastle, 2.Tim 4.7. 1.Cor.9.25.Luk.13.23. 1,Tim. 6.12.Heb.12.1.2.he euer prieth where they are most readie to slip and fall, and causeth them to stumble, if by any meanes possible he can. Wherefore let the righteous seruants of God, againe and againe remember Saint Peters wordes, *Be sober and watch*, for the deuils eyes are euer vpon you. As for the wicked, like as drunken men are soone snared, and can neuer escape till they bee sober: so the vnbeleeuers they are euer fettered by Sathan, till the Lord giue them repentance to escape the snares of the deuill, for the Apostle sayth, *He taketh them prisoners to doe his will.*

It is as naturall for the wicked to obeye the deuill as to eate and drinke. 2.Tim 2.26.

Euerie poore christian fighteth against a huge number of wicked spirits and through Iesus Christ foyleth them.

2. Nothing so galles and grieues a wicked man as when he can not effect that euill which he most desireth: So Sathan he burneth and boyleth when he can not worke that mischiefe which he most intendeth. This the Lord knoweth, and therefore hee thus speaketh: *Hast thou not considered, &c. q. d.* My seruant Iob liues in a most prophane countrey, where are innumerable occasions of euill, and yet loe a righteous man, one that feareth God & eschweeth euill. Thou hast a long time desired his hurt and destruction, but thou canst not preuaile against him.

It is a greate torment vnto Sathan that he cannot hurt the faithfull.

3. Here againe we see how the Lord, as it were delighteth, and greatly desireth to commend his righteous seruants, that they may with better courage stand constantly against all the furies of wicked spirites. That man is praiseworthy, whome praise-worthie and wise men doe commend vnto vs. The Lord himselfe commendeth Iob for a religious, righteous, and faithfull seruant: So his holy prophet and king Dauid, *I haue found Dauid the son of Iesse, a man after mine own heart, which will do all things that I will.* And thus we see how *the Lorde delighteth in them which feare him, and attend vpon his mercie*: the Lorde loueth the righteous: *his eyes are euer vpon them, and his*

The Lord commendeth him not for his riches, for they were not Iobs best weapons against Sathan. Acts. 13.22.

Rich men haue no such strength against Sathã as righteous men, fearing God. Psal 147.11. Psal.34.15.

eares

eares open to their crie: and therefore hee thus cheereth them in another place: *Bee glad ye righteous, and reioyce ye that be of an vpright heart.* Psa.32.vers.vlt.

Vers.9. *Then Sathan aunswered the Lorde, doth Job feare God for nothing, or for nought?*

Vers.10. *Hast thou not set a hedge round about him, and about his house, and about all that hee hath on euerie side? thou hast blessed the worke of his handes, and his *cattel is greatly increased in the land.* * Or a walle. * Or substãce.

Vers.11. *But stretch out new thine hand, and *touch all that he hath, if he will not blasphemie thee to thy face.* * Or smite.

These three verses contain Sathans answer vnto the Lords last question concerning Iob: wherin we may consider

1. Sathans proposition and scope: it is to proue Iob an hypocrite.
2. His confirmation by bold assertions, which are these:
   1. Iob feareth God to the end, to preserue his state and prosperitie in this life, vers.9.
   2. Hee cannot bee tried by temptations, because of the hedge of Gods prouidence rounde aboute him, vers.10. *Gregor in Iob cap.1.s.5. Versuta assertione mentitus, quod non ad Ipsum domini substantiam possideret sed ad Ipsum substantia, dominũ coleret.*
   3. Sathans strong asseueration: if the crosse be layde vpon him, he will assuredly blaspheme, vers.11.

Verse 9. *Doth Iob feare God for nothing?* That is, is not Iob well rewarded for his seruice, for his feare, for his faith, for his loue and obedience? *q.d.* hee loues not thee, but his hire, hee is a right mercenary; hee loues not thee, but This argument might serue against Sathan.

but for his bellie sake, for his ease, for his gaine and profite he reapes dayly, and receiues from thee: thou hast giuen him riches at will, ease, children, honour, and great prosperitie, therefore what cause hath hee to offende thee, or what occasion to fall from thee?

Doctrine.

1. Here may we learne many thinges concerning our most bloodie enemie Sathan: first, howe hee rageth and stormeth against vs, and enuieth our * ease, and welfare in this present worlde: no maruell then if he so fight against our euerlasting saluation. Hee and hs instruments haue euer grudged and spurned, when Gods people had any poore portion or blessing in this life. And as for the wicked, the Lorde filleth them with the treasures of this life, Psalm. 17.18. and yet can neuer be satisfied.

*Sathã watcheth vs in all places, open & secreet. Iames.2.19.

* Malicious & enuious Sathan grudgeth that Gods people haue any blessings here on earth.

2. Note what a bitter and a bloodie accuser hee is against the holy saintes of God. Our great Lord and captaine hath *spoyled him of all his might and power, and broken all his strength, yet still he accuseth Gods children, fighting against them, albeit euer foyled by them. Like as in the beginning hee did accuse God of enuie vnto man: so did he euer since accuse man vnto God, Reue.12. verse 10.11. *The accuser of our brethren is cast downe, which accused them before our God day and night: but they ouercame him by the blood of the Lambe, and by the word of their testimonie, and they loued not their liues vnto the death.* This is also taught vs by Zacharie, that Sathan stands impudently before the Lord striuing against Christ and his Church, and Christ prayeth for his people against him. *The Lord* (sayth Christ) *reproue thee O Sathan: euen the Lorde that hath chosen Ierusalem reproue thee.* This was euer his practise against the faithfull to accuse them falsely, Reuel.2.10. and Christ himselfe, Luk. 23.10. No coherence in their testimonies: and *against Stephen*, Act. 6.13.14. *This man ceaseth not to speak blasphemous words against this holy place and the law.* This spirit raged in the Iewes against Paul, before Gal.1.6. *This fellow perswadeth*

* Col 2.15. Ephe.4.14. Gen.3.2.

Zac.3.1.2.3.

Act.18.13. All false accusers learne here what spirit raigneth in you.

deth men to worship God contrary to the law. And in Tertullus, and the high priest before Felix: *Certainly we haue found this man a pestilent fellow, and a mouer of sedition, among all the Iewes, throughout the world, and chiefe maintainer of the sect of the Nazarites.* So they did call the Christians scornefully, as if Christ came from Nazareth, and were a Galilean, as Iulian and many wretches called him: for the Galileans were thought to be a brutish and prophane people: reade Io.1.46. and chap.7.52.

3. Note here the malice and poyson of this Dragon, he could not deny, but that Iob was a good man, yet hee dissembleth as if hee saw no such vprightnes in him, but such as would prooue meere counterfeit, if hee were well tried: he hath some shew of holines, graunt it, but it is for his bellies sake: he loues his ease, his glorie, his prosperitie, his 500. yoke of oxen, his 7000. sheep, his 3000. camels, and his great substance more than thee. Such are the practises and speeches of all dissembling and carnall hypocrites, Sathans instruments, when they cannot deny the open and manifest trueth, yet they will oppugne it and thwart it on the one side or the other. Such be al false professors, which compare and consider of all mens hearts, feare and faith, by themselues, and say: let them be holy as they please, yet wee knowe what they bee, they haue no more integritie, nor puritie then our selues, &c.

Sathan dissembleth what he seeth & knoweth to be in Iob.

Be carefull to rule thine affections & take heede of the corruptions of thine hearte: neuer flatter thyselfe by other mens sins.

4. Againe, here note the impudencie of Sathan: if he dare bee so bolde in Gods presence, and as it were to his face, so to resist his great maiestie, what is his rage and his impudencie before the creatures? for hauing so heard the Lord himselfe to commend Iob, as we heard: when hee doth on this manner so bitterly accuse Iob, what doth he els but accuse God of ignorance, and reprooue him as a lyer. The Lord sayth, Iob is sound: Sathan denyes it to his face, and sayth he is a broken vessell. This was his impudencie in paradise, that he would so blasphemously speak

The impudécy of Sathan to disgrace that man whom the almightie God commendeth to his face.

euill and disgrace the Lord himselfe.

5. Sathan here telleth vs, that aduersitie and pouertie is one speciall meanes whereby he causeth Gods people to stumble and to offend against their God. An high and rich estate is as dangerous for sinners, as a poore and base estate: for Sathan can as easily strangle and infatuate them with riches, as he can amaze and pinch these with pouertie. And yet for this cause the Prophet prayeth wisely:

Pro. 31.7.8.9. 10. *Two things haue I required of thee, deny me them not before I dye: remoue farre from me vanitie and lyes: feede me with foode conuenient for me: least I bee full and deny thee, and say, who is the Lord? or least I bee poore and steale, and take the name of my God in vaine.* If wee haue not faith and patience in afflictions, let vs here learne of Sathan, all our seruice in prosperitie was but counterfeit. Prouer. 24.10. *If thou be faint in the day of aduersitie, thy strength is small.*

Vse.

Search thine heart continually, and sound thy loue, faith and feare.

1. *If our heart condemne vs:* that wee loue religion, the Gospell and the holy worship of God, but as temporizers, for our bellies sake: *God is greater then our heart, and knoweth all things.*

1. Ioh. 3.20. 21.

2. If our heart condemne vs, that wee loue the things of this life more then the true God and his word: then behold here how Sathan is most readie to accuse vs, and to witnes against vs. If he durst thus in Gods presence accuse Iob vniustly, he shall not spare hypocrites, and his testimonie shall be receiued against them for their confusion.

Vers.

Vers. 10. *Hast thou not made an* * *hedge about him, and about his house, and about all that he hath on euery side? thou hast blessed the worke of his hands, and his* * *substance is increased in the land.*

* Or walle, heb. is *Suk*, which signifieth properly to hedge with thornes.
* or cattel, or possession.

HAst not thou made an hedge? This hedge that Sathan so enuieth and stormeth against, is the blessed protection and prouidence of the almightie, first common to all Gods people, as Zachary speaketh, chap. 2. 5. *I, sayth the Lord, will be vnto her a wall of fire round about.* The wicked spirits fight against vs but we haue greater strēgth with vs, the holy spirit, & blessed Angels. For so it is written Heb. 1. 14. *The good Angels are ministring spirits, sent forth to minister for their sakes which shall be heires of saluatiō.* And the Psalmist sayth: *The Angel of the Lord pitcheth round about them that feare him, and deliuereth them.* And againe: *He shall giue his Angels charge ouer thee to keepe thee in all thy wayes, they shall beare thee in their hands, that thou hurt not thy foote against a stone.* This is the hedge which keepeth backe Sathan from vs. The like matter containe all those sweete metaphors in Scripture, where God is called: 1. Our buckler and shield. 2. Our rampier and bulwark. 3. Our tower and fortresse: &c.

The faithfull haue a blessed protection against wicked spirites by Gods holy Angels.
Psal. 34. 7.
Psa. 91. 11. 12.

Thou hast blessed the worke of his hands. The meaning is not that Iob did exercise any manuall trade or facultie, &c but by this manner of speaking, the Hebrues vnderstand all their affayres, all actions of bodie and minde, &c. *q. d.* Thou hast euer giuen him good successe, and by thee he prospereth in all things. This is that which Moses praieth for: Psalm. 90. 17. *Let the beautie of the Lord our God bee vpon vs, and direct thou the worke of our hands vpon vs, euen direct the worke of our hands.*

Reade cap. 29. and 31.

And his substance is increased. His sheepe and camels

are multiplied into thousands, his asses and his oxen into many hundreds.

In this 10. verse we may obserue:

Sathan will otherwhiles confesse the truth before the Lord.

1. FIrst, the impudencie of Sathan in his sophistrie before the Lord, for the hurt of his holie children. What conclusion is this? Thou Lord almightie hast hedged Iob round about for his protection, so that no euill can come neere him: *Ergo*, he is an hypocrite: *Ergo*, he loueth thee but for his bellies sake. This is Sathans Logike, he so swelleth in malice and enuie that hee is readie to burst, and so blind in his rage, that hee thinkes to moue and perswade the Lord with such a sophisme. This argument is marueilous effectuall against Sathan: The Lord gardeth Iob, and all his familie, &c. *Ergo*, Iob is highly in Gods fauour, a righteous man, &c.

Arg. a non causa ad causam. The popes argument. God made 2. greate lighes in the firmament, ergo the pope must haue two swords the spiritual & the temporall. Returne sathans Argu. against himselfe.

No better argument to confute the practises of witches and wizards then Sathan frameth himself. 1.Sam.12

2. Learne here by the confession of Sathan himselfe what protection and tower of defence the faithfull haue agaynst all wicked spirits in the shadow of the almighty. They are so hedged by his prouidence, and so fensed that no enemie can hurt them, without a speciall warrant and commission from the Lord himselfe. Receiue this trueth of the father of lyes: hee is driuen to confesse that he can not with all his engins breake downe Iobs castle & tower of defense. And yet Sathan perswades witches and vnbeleeuers hee can doe all things, yea turne the world vpside downe. But here he confesseth the contrary. The charge of God is great for whoring after Sathan in witchcraft, Leuit.20.6. 19.31.chap.20.27. Deut.18.10.11.Esay.8. 19. Remember Saul and Manasses practises with witches, 1.Sam.28. This one place is sufficient to teach vs how Sathans power is limited.

3. We haue here a singular instruction and comfort against all magicall faculties. If thou beleeuest in Iesus Christ,

Christ, not onely thou thy selfe, but also thy children, thy house and substance and all that thou hast on euery side, are vnder such a blessed shadow, that no wicked spirit by any art can hurt thee or thine, without a speciall commission from the Lord himselfe. What a singular consolation is this? If the Lord so enseth our goods and cattell, that Sathan cannot hurt or bewitch them; how much more doth he care for vs? Oh that we could yet more assuredly beleeue. This one place is sufficient to warne the faithfull to sleepe and to rest quietly in the shadowe of the almightie.

The Lord careth for the children & the very beasts of the faithfull in a speciall manner. Psal. 91. 1. 2.

q. Of Gods prouidence.

THe wisedome of the world can hardly brook this blessed doctrine of Gods prouidence: first, because the pride of mans heart will not ascribe all good things vnto God: secondly, for that in outward iudgement so many accidents cannot bee ascribed to any cause but to blinde fortune. So blind and ignorant is mans heart. Lastly, we would gladly auoyde Gods presence and diuine iudgement for the triall of all our actions. These and the like reasons haue caused Epicures and grosse sinners to deny vtterly the holy doctrine of Gods prouidence. They say *euery one that doth euill is good in the sight of the Lord, and he delighteth in them, or where is the God of iudgement?* And againe, *We count the proude blessed, euen they that worke wickednes are set vp, and they that tempt God are deliuered.* Another sort well neere as prophane haue dreamed of an absolute necessitie in all things: they say Gods prouidence is a chayning together of many causes which binde all things, and euen God himself that he can not alter or chaunge the effects which those causes are to produce in any part of the world. But Sathan himselfe is here of another iudgement. A third sort would faine restraine Gods prouidence to the highest heauens, & would haue

Sathan speaketh here notably concerning Gods prouidence, farre otherwise then his vassals haue done or can doe in the world.

He confutes al Epicures, and Stoickes Epicures. Mat 2. 17. Mal 3. 15

Sathã confutes the Stoickes for he saith God hath a special care ouer Iob.

*Sathã confutes the Peripatetikes, for he

haue vs thinke that all things here on earth are gouerned either by the influence of the starres, or by some secret worke of nature, or by the will and reason of man: or if none of these be the proper cause: then fortune & chance must bee the Ladie and mistrisse and mother of all such strange euents. But for the confirmation of our faith, and for the confutation of all such blasphemers, wee must haue most strong and sufficient arguments out of the holy scripture alwayes in a readines. First let Sathan confirme vs, that gladly would infirme & weaken vs: & let him cõfute his owne vassals, who would faine confirme them in all their errors. We see his conclusion in Gods presence, whatsoeuer he suggesteth in their hearts to the contrary, is but error and vanitie.

saith God himselfe doth not looke vpon Iob in a generall but in a most speciall maner caring for him and al his.

Such as thinke not of Gods dayly cõtinual direction aee worse we see here then the deuil.

2. Argument.

A second argument is this: Man the creature is prouident, and wise for gouernement: *Ergo*, much more the creator. This is the Lordes owne reason vnto Iob: *Who hath put wisedome in the reynes? or who hath giuen the heart vnderstanding?* The answer is the Lord himselfe: *Ergo*, he is more wise, more prudent, and more prouident then man is. And thus the Psalmist reasoneth: *He that planted the eare shall not he heare? or he that formed the eye shall not he see? he that chastiseth the nations shall not he correct? he that teacheth man knowledge shall not he know?*

Cap. 38. 36.

Psal. 94. 9. 10.

3. Argument.

A third argument: If the almightie doe not gouerne, prouide for, and preserue his people, it is either because he will not, or because he cannot. To admit any such cause in him, is to giue place to an intolerable blasphemie against God. He that hath decreed and sworne to aduance his elect to such an euerlasting glorie in the heauens, must haue a speciall care of them here on earth.

Q. What is Gods prouidence?

What is prouided.

The prouidence of God is the euerlasting, and immutable counsell of God, most wise, most iust, whereby God careth, prouideth for, and preseruetb all and euery one of it

creatures:

creatures: and effecteth all good, and permitteth euill to be done, and turneth both good and euill: o his owne glory, and the saluation of his elect.

Vse of the doctrine of Gods prouidence.

FIrst, wee see by this doctrine, from what sweete fountaine all good doth flow and streame continually vnto the creatures, from the Lord alone, for there is no good in any creature but by and from his grace, of his owne free will and power, effecting and working the same. Wherefore let vs breake downe selfe loue, pride of wit, free will, and such fantasies and illusions of wicked spirites, and neuer sacrifice vnto our owne net, as the prophet speaketh, but vnto the author of all good the Lord himselfe.

God the fountaine of all good in man.

Heb. 1. 16.

2. We learne here to be patient in afflictions, considering the hande of our God is preseut with vs, and his eyes are euer vpon vs: let our eyes, the eye of our faith, be fixed and fastned vpon him, and quietly let vs say with Iob, *As it pleaseth the Lord, so it came to passe, blessed bee the name of the Lord.*

1. Patience. The doctrine of Gods prouidence will teache vs patience in afflictions.

Iob. 1. 21.

3. Againe, in aduersitie let vs not so much thinke vpon the secondary causes and meanes, as vpon the al-sufficient and most prouident God which is not tyed vnto meanes as carnall wittes and blind hearts haue imagined. *It is not hard for the Lord to saue by fewe or by many.* And for as much as our God careth for all his creatures, and more for man, and most of al is *delighted in them which feare him and attend vpon his mercie:* Let vs in all holines and righteousnes striue to serue him all the dayes of our life, assuring our selues that he careth for vs, and seeke the meanes, and a blessing vpon such as he hath appointed.

In aduersitie 2. Think vpon the Lorde principally, & seeke helpe of him onely by meães appointed in afflictiõ.

1. Sam. 14.

Psal. 147. 11.

4. If the cares of this life do molest thee, remember by what arguments in holy scripture the God of prouidence doth confirme his people, they are three & the like: against that worldly care which distracteth and diuideth the hart, the

Math. 6.

Luke. 21. 34.

the Lord Christ doth call it therefore μικρὸν.

1. *Hee that careth for the lesse, careth for the greater:*

God careth for the fowles of the ayre, and for the lillies of the field: and therefore much more for vs, Mat.6.25.

2. *We must auoid such things as oppresse the hart, make it dull, brutish and prophane:*

This doe surfetting drunkennesse, and the cares of this world: wherefore wee must takeheed of them, Luk.21.34.

3. *He that hath giuen vs so infinite a treasure as Iesus Christ and his riches, will not denye vs the trash and base things of this life:*

Our heauenly father hath giuen vs Iesus Christ*: Rom. 8.32. *Ergo, we shall not want the blessings of this life.*

4. *Againe, certaine it is, he that will giue vs the greater blessing, will giue vs the lesse:*

Our heauenly father hath decreed, promised, and assured vs by his spirite, he will aduance vs into his kingdome in heauen, Luke 12.32. Rom.8. 15. Ephes.430.

Wherefore assuredly he careth, for prouideth, and preserueth vs on earth.

5. The last argument is the experience of the Saintes, Psal.34.verse 8.9.10. *Taste and see how gracious the Lord is, blessed is the man that trusteth in him, feare the Lorde ye his saints, for nothing wanteth to them that feare him: the lyons doe lacke and suffer hunger, but they which seeke the Lord, shall want nothing that is good.* Againe, *I haue neuer seene the righteous forsakē, nor his seed begging their bread.*

5. We learne here againe of Sathan, speaking of Gods prouidence: *Thou hast blessed the worke of his hands*: how the Lord blesseth the honest and lawfull trades,* vocations, faculties, and all the good labours of the faithfull in their seuerall places and conditions whatsoeuer. This is it the Psalmist speaketh, Psal.128.1.2.3. *Blessed is the man that feareth the Lord and walketh in his wayes, yea when thou eatest the labours of thine hands thou shalt be blessed,* and

Proijce quæcunque cor-tuũ laniant, quæ si alster extrahi nequirent, cor ipsum cum illis reuellendum erat. Senec. epist 70. lib. epis. 52.

* Ask thine owne heart & conscience whether the heauenly father by his holy spirite hath married thee to Iesus Christ Note these places. 2. Cant. 2.16. 2. Cor 13.5. Iohn 15. 1.2.

Doctrine.

* No say the atheists and worldlings, riches come by fortune & by chance. Sathan denieth that, affirming that riches be Gods good blessings. Sathã more religious thē his instruments, Sathan saith they come by laboure, *Ergo* he condemneth slothfulnes.

and it shall be well with thee. There is no blessing promised to idlenes, but to the labour of the faithfull: remember Saint Pauls charge, 2.Thes.3.10. *We warned you that if there were any that would not worke, that he should not eat.* Adam the first man was appointed to labour: and so hee did with both his sonnes, to the one hee commended husbandrie, to the other a shepheardes life: and so liued their posteritie which followed in many ages after them. Gen.4.2. Gen.47.3.

4. Wee see here that the Lorde graunteth not onely to the wicked freely, the blessings of this life in abundance, Psalm.73.Iob 21.18. but also to the righteous, their cup otherwhiles runneth ouer, Psalm.23.4.5. God increaseth their substance and store exceedingly, as wee may see in Abraham, Lot, Isaac, Iacob, Dauid, Salomon: *For godlines hath the promise both of this life present, and of that which is to come.* But as for the wicked howsoeuer the Lorde fatteth them with his hid treasure, yet the Psalmist assureth vs their portion is in this life onely, Psalm.17. And therefore both Iob and Dauid tremble and feare when they consider Gods present blessings, multiplied vpon the godlesse people, and yet their terrible end which followeth not long after, Iob, 21.6.18. Psalm.37.15.16.17. 1.Tim.4.7.8. Deut.32.15.

Vers.11. *But stretch out now thine hand, and * touch all that he hath, (to see) if hee will not * blaspheme thee to thy face.* * Smite all. * Heb. blesse thee.

THis is the last argument whereby Sathan laboureth to proue Iob an hypocrite, and to moue the Lord to smite him with some sharpe and bitter afflictions.

Hee that blasphemeth against God vnder the crosse is an hypocrite: Sathans last sophistraction against Iob.

Iob will blaspheme vnder the crosse: Ergo Iob is an hypocrite.

The first part of this reason is not generally true, for Peter came to this when Sathan wounded him, but yet was Math.26.71. Mar.14.69 70.

he no hypocrite. The minor or second part is but Sathans supposition: therefore the conclusion is false.

But stretch out now thine hand: That is, vse now some speciall meanes against him, or send mee as thine hand or instrument, to afflict Iob in his body or goodes: *q. d.* If I be sent from thee against him, I shall preuaile, and I shall worke with efficacie, 2. Thess. 2.11. but otherwise whatsoeuer I attempt against him is in vaine: wherefore sende me now as thy sergeant to arrest him. In this respect also Nabuchadnezzar is called Gods seruaunt, Ierem. 43.10. and chap. 25.9. And Cyrus his shepheard, Esay 44.28. and other enemies of his Church and people, Gods rod, axes and hammers, &c. and the euill spirit is called the spirit of God, because he was sent from God.

Sathan & his vassals are instruments of Gods prouidence.

So Dauid calles the afflictions which be vpon him Gods hand and so Samuell: 1. Sam. 5.7. & 7.13. Iudge 2.15. 2. Sam. 18.10.

And touch all that he hath: That is, giue mee leaue to smite all that he hath on euery side: or seale me a commission that I may proceede effectually against him, giue me leaue to amaze him, to take from him all his riches, all his sheepe, all his camels, all his oxen, all his asses, and all his substance.

(To see) *if he will not blaspheme:* That is, I doubt not, I am well assured. The like phrase is twise vsed in one chapter, 1. King. 20.23. & 25 verse. *Im lo, If not, let vs fight with them in the plaine,* (to see) if we shall not be stronger then they: *q. d.* doubtlesse wee shalbe stronger. Againe, some curse or imprecation is to bee supplied and vnderstood in this and the like phrases, as thus: *God doe so and so to me if he will not blaspheme thee to thy face.*

Bless, that is, blaspheme in a contrary sense, as before verse 5. This worde doth signifie all manner of reproch or euill speaking, whereby we doe hurt or disgrace the name of God or men: it is vsed, Math. 9 15.19. Ephes. 4.31. Tit. 3.2. Paul sayth he was a blasphemer, albeit he spake euill of Christ Iesus ignorantly, 1. Tim. 1.13. here Sathã meanes that Iob shall in heate and anger against God, blaspheme and speake euill of Gods power, wisedome, goodnes.

Barak.

Ephes 4.31. βλασφημία ἀρθήτω ἀφ' ὑμῶν. Titus 3.2. μηδένα βλασφημεῖν.

To

To thy face. That is, publikely, openly, and boldly, without any feare of thy presence: the like see, Exod 20. 3. Gen. 10 9.6.11.

1. In this verse Sathan sheweth himselfe vnto vs in his colours, and how hee burneth in malice against God and man. For here he pointeth at two speciall things which he most desireth: first, the affliction and miserie of man as here of Iob: secondly, the blaspheming and dishonoring of the great and wonderfull name of God.

Sathã desireth two things principally 1. to blaspheme God. 2. to destroy man.

2. Againe, here wee see by Sathans owne wordes, that God hath not onely a bare permission in this and the like actions, for Sathan desireth not onely that God would permit, but that the Lord would *send* him with a speciall commission, to command and to vse the creatures *effectually against Iob. Thus the Lord both can and doth worke by euill instruments and by Sathan himselfe, to the praise of his wisedome, power, and iustice: hee can bring light out of darknes. We must not then vse any adiurations or coniurations, or exorcismes against wicked spirits, but intreate the great Lord which sent them, to commaund and driue them away from vs. Sathan makes great sute for a commission to be sealed vnto him before he can hurt anie of the faithfull, and yet all his labour could not preuaile, but ỳ God had decreed it before Sathan came in presence.

*2. The. 2. 11. So is it saide that an euill spirite sent of God came vpon Saul. 1. Sam. 18. 10. & 2. ¶ 16. 10. *Vnus idemque spiritus & domini appellatur et malus. Gregor. in 1. Iob.*

3. Wee learne heere in speciall manner what bloodie hearts and deadly hatred these wicked spirits haue against all the righteous and religious people of God: for wee see here that to afflict this holy man, he first offereth himselfe, striueth, and (as it were) perswadeth, and moueth the Lord after his maner against Iob: But for the execution of gods iudgements in this life vpon the wicked, hee is called and sited before, he offereth himselfe thereunto, as in the storie and vision of Micheas against Achab, the holy Ghost hath left in record for our instruction.

*Sathan is not so forward to afflict the wicked, as he wicked, as to Plague the good people of God. 1 King 22. 19.

4. Let vs learne here of Sathan what witchcraft is, namely, the stretching forth of Gods hand vpon vs, or anie

outward blessings giuen of God vnto vs: when wicked spirits are sent with commission from the Lord against vs, either immediatly by themselues, or by the secret and vnknowne practises of witches and sorcerers. Wherefore againe here we be warned by Sathan himselfe, not so to cast our eyes vpon these base and vile instruments of the diuell, nor vpon Sathan and his arts, but in all such extremities and miseries to turne speedily to the chiefe Lord, who hath sent Sathan with this commission against vs. Such as rage against witches, and scratch them, & adiure wicked spirits, are much like our common hacksters and swearing ruffians, which when the Lord Maiors Sargeant shall arrest, presently they rage, sweare, and driue at the Sargeant to kill him: whereas they should labour rather to pacifie the chief Magistrate, and to satisfie lawes which they haue broken. Wherefore in these cases let vs wearie the Lord with supplications and teares, till hee withdraw his hand from vs, or graunt vs some speciall comfort to beare his fatherly corrections vppon vs. So doing, wee shall auoyde many sinnes, which the wicked ignorant people doe fall into by sundry illusions of Sathan, but specially by witchcraft. That one example of Saul is ordained of God, to warne and to instruct for euer all Gods people. First in Samuels time he is a great professor of holie religion: then after his death he doth renounce the holie word. 3. He persecutes the Prophets. 4. He seekes for witches. 5. Sathan by meanes of the witch offers himselfe to bee adored. 6. Saul receiues the diuels speeches as the holy oracles of God. 7. Lastly, Saul was slaine for consulting with Sathan and witches.

1.Sam.28.7.
20.
1.Chro.10.
13.14.

5. Againe here obserue the deadly malice of Sathan: he would not haue the Lord to smite some one thing, or some fewe things of Iobs substance and blessings: for he knew a little affliction could not so amaze Iob as he desired. Let vnbeleeuers and wicked men leese but the least part, any drauine of their substance, Sathan can driue them

them where him list a whoring after witches, &c. but hee knowes the faithfull are not so soone carried away to his practises: therefore he moues the Lord with all his might to smite both man and beast, al that he hath on euery side. Wee see daily *the mercies of the wicked are cruell*, as the wise man speaketh. Such wee see is Sathan their father a murtherer from the beginning. He hath euer had a hand in all bloudshed from the beginning. Hee greatly reioyceth in the destruction of man and beast, as wee see in the storie of the Gadarenites, but principally he desireth mans euerlasting perdition and destruction both of bodie and soule.

Pro.12.10.
Joh. 8.44.
Math. 8.31.
1.Thes.2.9.

6. Againe, wee are to note Sathans rage and furie against Iob: he is readie to vndergoe any plague, curse, or vengeance of God, if Iob blasphemie not the Lord to his face. Hence wee learne whence come those rayling and cursed speeches of men, which in their mad furie feare not, no more then Sathan to call for all the plagues and curses of God vpon themselues and others. Vpon themselues: as *would I were hanged, or would I were damdin hell, but I will doe so and so, &c.* Cursing of others: *a plague of God light on thee*, and the like horrible speeches, which pagans would feare to vtter. We haue a notable example in the scripture, how Sathans schollers imitate well their master for this point. For the wicked bloudy Iewes which would haue murdered Paul, *they bound themselues with a curse*, (or an oth) *saying, that they would neither eat nor drinke before they had killed Paul.* But Sathan and the Iewes were deceiued, for the Lord deliuered his seruant, and the diuell and his instruments against both were confounded in their practises.

Some imprecation is to be vnderstood necessarily.

* Acts.23.10. ἀνεθεμάτισαν ἑαυτοὺς. They did cause themselues: or gaue themselues to the deuill, except they brought their diuellish purpose to passe.

7. Lastly, here note diligently what the ende is of all Sathans practises, temptations, arts, faculties, and stratagems whatsoeuer: his onely desire is that God might bee blasphemed by his elect people, that they renounce God, renounce the holy trueth, and pure religion. This Christ signifieth vnto Peter when he sayth: *Simon, Simon, behold*

Luk.22.31. *Sathan hath desired to winow you as wheate.* And surely Sathan came neere him, & gaue him many great wounds, and had not Christ mightily kept him, he had fallen away vndoubtedly from the liuing God. For in his second deniall of Christ he began to blasphemе, and to renounce Christ with an oath, and yet weake was the instrument which came against him, it was but the voyce of a damsell. But when he was the third time a little more prest, he was soone neer oppreſt by Sathan and his instruments the wicked priests: *for he began then to curse himselfe, and to sweare, saying, I know not the man.*

Math.26.71. Mar.14 69.70.

Sathan and all wicked men measure' other men & Iudge of other men by themselues.

Sathan here considers what we are of our selues: wee be indeede fleeting and wauering as the water. But Sathan forgets or knowes not Gods power, and the power of Christ, Phil.4.13. dwelling in vs. Hee seeth it otherwhiles and hath experience of it in the faithful, and yet for all that he knoweth it not. No more do the wicked know the graces and working of Gods spirit in his children, and therefore they thinke often they bee distempered with strange humours, as themselues melancholie, &c.

Q. *What speciall causes, sinnes, or euils cause the wicked to blasphеme God?*

A. First, pride of heart causeth a wicked man to despise and blasphеme the glorious name of God: as in Pharaoh, a proude heart caused him so disdainfully to speake against God, saying: *Who is the Lord?* And in Rabshaketh, who both spake many blasphemies against the great God of Israel, and wrote letters also full of blasphemies in contempt of the almightie.

Exod 7.14.23. 2.Chro 32. 16.17. 2.King.18.32.

2. Anger and sorrow of heart by any torture, torments or afflictions, causeth the wicked to forget themselues, and their aduersaries, and then furiously to curse, to raile, and to blasphеme the liuing God. So sayth the holy spirit: *Men boyled in great heate, and blasphemed the name of God.* Agayne in the same chapter: *Men gnew their tongues for sorrow, and blasphemed the God of heauen for their paines.*

Reue.16.ver.9. Ver.10,11.

3. Some-

3. Sometimes desperation causeth men to blaspheme: as in desperate Cain: *My punishment is greater then I can beare*: he rageth against Gods iustice, as cruell in tormenting him. Wee see this sinne too often in desperate wretches in the world in these dayes. Gen.4.13.

4. But most commonly these horrible sinnes of blasphemie proceede of a cursed libertie, which wicked men haue giuen themselues to sweare and to blaspheme the holie name of God: it is an argument of great prophanenes of heart. The holy Preacher assureth vs that this vile custome of sweating is a speciall brand of a godles man, and the feare of an oath, the speciall marke of Gods children. All things come alike to all, &c. *as is the good, so is the sinner, he that sweareth, as he that feareth an oth.* Eccle.9.2.

Vers.12. *Then the Lord sayd vnto Sathan, loe all that he hath is in thine hand: onely vpon himselfe, thou shalt not stretch foorth thine hand: So Sathan departed from the presence of the Lord.*

Here beginneth the 3 part of this chapter, which is continued to the 19. verse: this part hath 2. braunches:

- 1. A commission grãted vnto Sathan, as wee see verse 12. where wee may consider these speciall poynts:
  - 1. Who granteth the cõmission, *the Lord himselfe.*
  - 2. To whom it is grãted: *to Sathan.*
  - 3. How farre it reacheth: *his commissiõ is very large, against all thinges that Iob had, man or beast, himselfe excepted onely.*
  - 4. How ready Sathan is to execute it, without any delay or cõsultation.
- 2. The execution of it, vers.13.19.

Then

Then the Lord sayd vnto Sathan, loe all that he hath is in thine hand. That is, thou hast with al thy might moued me to try my seruant Iobs faith and constancie: I say hee is sound, and yet thou art bolde in my presence, to accuse him of hypocrisie. Wherefore I giue thee leaue to worke effectually agaynst all his substance (let thine owne experience confound thee Sathan:) See whether all the calamities thou canst bring vpon him, doe cause him to renounce his religion, or to blaspheme his God, &c. I permit and giue thee leaue to excite & to moue all thine instruments and engins against him, to consume all that he hath on euery side.

Onely vpon himselfe thou shalt not stretch out thine hand. That is, thou shalt not hurt his owne person, soule or bodie, nor take his life away from him.

So Sathan departed. That is, hee was right glad of this graunt, he made no long delay for further speech or consultation in Gods presençe: but departeth to inuent and practise agaynst Iob all the euill he can with all the expedition that may be.

From the presence of the Lord. This is againe spoken to our capacitie, as before vers. 6. for the trueth is this: there is nothing out of Gods presence, neither is there any comming into, nor going from the same, Psalm. 139. 1. 12. *O Lord thou hast tried me, &c. whither shall I goe from thy spirit, or depart from thy presence? for the almightie filleth heauen and earth.*

Q. It is strange that the Lord should listen to the speeches of his arch enemie, and yet more straunge that hee shuld be moued by his arguments: but most strange that after disputation hee should any thing yeeld and permit his holy seruant to be thus handled by this vncleane spirit.

A. The Lord neither graunteth nor sealeth his commission mentioned in this verse to pleasure Sathan, neither is he moued by any arguments or for any fauour towards him, albeit hee seeme to graunt some such thing,

chap.

chap.2.verse 3. But the Lord giues Sathan this commission, and sends him forth to worke effectually against Iob for these causes following:

First, because the Lorde had decreed his probation of Iob, before that Sathan came to that cōference, yea before Iob was borne, for the glory of his name, the instruction of his elect throughout all ages.

2. That the Lord might hereby make knowen in Iob the power and vertue of Iesus Christ, wherby Gods faithfull people shal ouercome and confound Sathan throughout all generations, Philip.4.13.

3. That Gods people in all ages might by this * example learne patience in all crosses and calamities of this present life: for there can bee I suppose no speciall euill in this life, but wee may find in this president some helpe against the same. * Iames.5.11.

4. That the faithfull may see with whom they wrastle in all the miseries and euils of this present life, Ephes.6.12. Ignorant people thinke they fight against theeues, witches, and other visible instruments of Sathan, but the Lord would haue vs vnderstand that wee wrastle not with flesh and bloud onely.

5. That we might learne that all crosses and afflictions of this life by wicked spirites, or otherwise shall turne to our great good, as in Iob, they shall but pare away our rottennes, for by the crosse the heauenly father purgeth vs, Iohn 15.2. Psal.66.10.

This verse teacheth vs:

First, this doctrine most cleerely: that the Lord hath all power in his owne hande to cut short and to let loose all wicked spirits, and to send them forth to worke effectually where it pleaseth him. Hence it is, that the wicked albeit they be left vnto Sathan in some sort to be gouerned by him: Ephes.2.2.3. to be snared, and to be lead to doe his will, 2.Tim.2.26. yet the Lorde preseueth them in this life, so as he shall not worke all his will vpon them, for thē All absolute power in the Lord God alone.

would hee speedilie consume them: so the Lord is patient and long suffering, and good also euen vnto the vessels of wrath prepared vnto destruction.

Rom.9.22. μακροθυμίαν.

2. Our hearts bee faint when wee see the meanes of Gods prouidence taken from vs: but learne here howsoeuer Sathan and his instruments, may robbe vs of these outward meanes of life, yet they can *not depriue vs of Gods grace, we be still as highly in Gods fauour, he careth for vs more in all our afflictions, then in all the time of our prosperitie. The Lorde bids Sathan smite all that hee hath, but not to hurt him, not to touch his person: when therefore all our blessings are taken away from vs, let vs not despaire, or be broken with sorrowe, or fall away from the liuing God, for he fatherly regardeth vs, and careth for vs, what changes soeuer bee vpon vs, yet his loue is neuer changed. The blessings of this life, how often are they taken away from the best beloued children we see, and yet the heauenly fathers loue neuer changed. Wherefore let vs sleepe in our fathers bosome, howsoeuer things present faile vs. Iacob slept at ease in the cold night in the fieldes, and had but a stone vnder his head for his boulster, Gene. 28.11. Elias counted himselfe well dieted with a cake bakte on the coales, and a pot of water, 1.King.19.6. Iohn was poorely apparelled with camels haire, and nourished with locustes and wilde hony, Matth. 3.4. The Apostles how are they satisfied with barlie bread, two or three fishes broyled on coales with a little water? Daniel and his companions were fed with hearbes, and Iesus Christ the Lorde himselfe had not where to rest his head, and yet all these did liue by faith, and fainted not when outwarde meanes failed them.

* Gods loue and care is not lessened when all outward meanes doe faile and forsake vs.

3. We be taught how the Lord in afflictions hath a speciall eye to our strength, 1.Cor.10.13. he first beginneth with Iobs substance and externall things, thereby to exercise his faith and patience, before he comes vpon him with greater assaultes against his person. And out of all doubt

Iob

Iob was of exceeding grace and ſtrength, (as after ſhall appeare) that could ſo patiently beare all ſuch croſſes. This manner of proceeding wee ſee in the Apoſtles: firſt, the Lord bridled the rage of their enemies: *Feare came on euery ſoule:* Act. 2. 43. Secondly, Sathan had authoritie to caſt them into priſon, Reuel. 2. 10. but not yet to goe beyond menacings and threates, Acts 4. 18. After all this Sathan receiues yet from the Lord greater libertie euen to murder, and to ſhed the bloud of Gods ſaintes, as of Stephen, Acts 7. firſt, and of Iames after, and ſo of many thouſands in that age and in the ages following, as the ſtories of the Church haue well and truly recorded: look as god dealeth or giueth vs of his owne ſtrength, ſo doth he exerciſe vs with temptations, which thing we are ſure is not againſt our profite, albeit otherwhiles the Lorde himſelfe only knoweth wherefore he tryeth vs. Thus the Lord worketh where he giueth greateſt graces: for like as a man can neuer ſhew ſuch workmãſhip in a little ſhop, as in a large and great one, where he may haue ſtuffe & ſtore of workmen, &c. euen ſo the Lord in his great works in Abraham and Iob, and the like: The Lord tryed them to the vttermoſt, to the ende that when wee compare our ſelues with them, we may be aſhamed, ſeeing we be not able to ſuffer any affliction, be it neuer ſo light.

We be impatient in light afflictions. The Lord proceeds with vs according to our ſtrength by degrees.

4. There is great difference between this commiſſion againſt Iob, and that which was granted againſt Achab. There the prophet ſeeth the Lorde to ſitte as it were in a chayre of eſtate, and to ſpeake firſt himſelfe, *Where ſhall I find a lying ſpirit to goe and deceiue Achab?* So the Lord calleth for a fit inſtrument to execute iuſt vengeance vpon that hypocrite. Firſt, there we ſee then when the Lord meaneth to puniſh the wicked, he doth not expect ſathans motiues and perſwaſions, but preuenteth him: But when hee tryeth his children, hee permitteth Sathan firſt to accuſe them, for therein the deuil wearieth himſelfe. Secondly, note another difference betweene Iob and Achab: The

Wherein, or in how many poynts the diuels cõmiſſion againſt Iob and Achab do differ.

Lorde there calleth for a spirite of delusion to fill Achabs soule with errors, and so to plague him spiritually: *Who (sayth the Lord) shall entise Achab, or perswade and deceiue Achab?* A wicked spirit answered, I will entise him, I will goe and be a false spirite in the mouth of all his prophets. There is no plague or iudgement sent from God, and executed vpon men so dangerous, as these spirituall illusions whereby vnconstant and vnbeleeuing hearts and minds are caryed away by vncleane spirits. This plague is threatned for the long contempt and abuse of Gods holy truth, *Because they receiued not the loue of the truth, that they might bee saued, therefore God shall send them strong delusions, that they should beleeue lies, that all they might be damned which beleeue not the trueth, but had pleasure in vnrighteousnes.* If such as despise the pure light of nature bee giuen ouer to Sathans effectuall working, to bee confounded and amazed, Rom.1.28. How much more they which despise that bright shining grace which bringeth saluation, see Tit.2.11. Hebr.2.5. Ephes 4.18.19. These bee the steps vnto the reprobate sense, threatned so often vnto sinners for the contempt of Gods holy trueth. And thus fearefully was Sathan sent against Achab to plague him in his soule, but here is no such thing granted vnto the wicked spirite against holy Iob. Let Sathan deuour all our substance (if God so please) yet if the Lorde keepe our persons in peace, let vs lifte vp pure hearts and hands to be thankfull vnto the almighty for his most gracious clemencie. And if Sathan haue libertie to proceed against our bodies, yet if the Lord keep our soules that we bee not spiritually plagued and dulled by his suggestions, we shall through Christ giue Sathan the foyle in the ende.

It is a fatre greater plague for a man to be blind and ignorant in his soule & to be full of error & infidelitie as Achab and Diues was, and papists the to bee full of botches & boyls in his body as Lazarus and Iob were.

Pray alwaies heartely against illusions of Sathan as did Agur: Remoue from me vanitie and lies. Pro 30.8. 2.Chro.21.1. 2.Sam.11. Luke.22.

Question. But Sathan smites also sometimes the faithfull in their soules and minds, as well as in body & goods?

Answ. No doubt they are humbled often by wicked spirites sent purposely from the Lorde to shake and buffet them lest they swel with any spirituall pride. For this cause the

the Apostle was spiritually exercised by Sathan, the messenger of Sathan was sent to buffet him (sayth he) lest hee should glory in himselfe or be exalted: and this messenger he calles *a pricke in the flesh*, whereby I vnderstand all the galles, greefes, and prickes in soule and minde, which Sathan gaue the holy Apostle by reproches, wants, persecutions, and other greeuances in the worlde, for so hee seemeth to expound himselfe in the 10. verse following. 2.Cor.12.7. Num.33.55. Iudg.2.3.

5. Let vs learne here by this wicked spirite, to be diligent in our seuerall functions: his paine is great, hee is restlesse to doe euill: so let vs with all sedulitie striue to doe all the good wee can. The good father Latimer was wont to propound this example of the deuill to the slothfull and idle B. and watchmen of his time: shewing how the deuill was euer resident, teaching, admonishing, instructing, and watching with al care possible for his flock, and so were not the B. therefore sayd he, the deuill was the most carefull, and watchfullest B. in the land.

Here Sathan we see makes speed to execute Gods will, but with an euill purpose, far vnlike the holy angels which are sayd also to haue wings, that is, to serue the Lord with all cheerefulnes and readines, but these doe it faithfully *in obeying truly the holy voice of his word.* Psal.103.

Vers. 13. *And on a day when his sonnes and his daughters were eating and drinking wine in their eldest brothers house:*

Vers. 14. *There came a messenger vnto Iob, and sayd, the oxen were plowing, and the asses were feeding in their * places.*

* Or beside them or hard by them.

Vers. 15. *And the Sabeans came violently, and tooke them away, yea they haue slaine thy seruants with the edge of the sword, but I onely am escaped alone to tell thee.*

NOw followeth the execution of Sathans commission, which is the second braunch of the third part of this

chapter, and here wee shall see how Sathan in one day destroyed and robbed Iob of all that euer hee had in all his great substance, faire or neere about him. This execution vpon Iob, containeth 4. speciall calamities, whereby Sathan purposed to amaze and breake his heart.

And on a day. That is, when one of the dayes appointed for banketting, *supra* vers 4. by the brethren, for their godly solace, mutuall edification and comfort, was come: then Sathan hauing obtained the foresayd commission, hee thinkes it the fittest time to play all his tragedie, and with all policie to set foorth his stratagems as it were in one instant of time, that so hee might the rather oppresse Iob suddenly.

When his sonnes and daughters were eating and drinking wine. That is, whē they were feasting after their wonted manner, as is before shewed: Wine is here vsed tropically for the banket it selfe, part for the whole: for that wine was no more their ordinarie drinke then in those parts, where was plentie of wine, then it is with vs, where we haue it by transportation onely; nay I thinke lesse ordinary and vsuall with them then with vs. Their common drinke was water, and is in those parts to this day.

Wine.

Water.

In their eldest brothers house. That is, the eldest brothers day, as vers. 5. was now come about. This was a speciall solemne feast day no doubt.

All Iobs calamities fell vpon him in one day: Sathan could haue robd him of his oxen in one daye, of his sheep another daye: but he thought not that waye best for his aduantage.

This verse againe teacheth vs:

1. How bloudie Sathan, is full of policie, and how diligent to watch his fittest time to doe a mischiefe. Hee would not gladly spare Iob one day, but for that he is sure to doe the greater hurt, and to bee more like to wounde deeply Iobs heart, he prepares all his instruments & weapons, to let flye all at once against the Lords champion; fire and winds, Chaldees and Sabeans rush violently, and all in one speciall day, when Iob thought least of any calamitie, when his children were solacing themselues mutually in their honest mirth: and Iob no doubt comforting

ting himselfe in his owne house in like manner.

2. Sathan may be let loose against vs in time of feasting: If these holy men, which were so faultlesse in their feasting, and ouer whom their good father did so watch and ward alwaies carefully, were strangely murdered by Sathan in their feast day: let vs at all times watch and ward, and specially when our mirth is greatest, for the like euils may light vpon vs more iustly in these sinfull daies, then vpon these religious men in those times. Most truely did the preacher speake, Eccles. 7.4. *It is better to goe to the house of mourning, then to the house of feasting, because that is the ende of all men, and the liuing shall lay it to his heart.* Remember the examples of Beltashar and Herod sporting themselues in sinne.

Take heede to thy selfe in mirth and feasting.

Dan. 5.
Mar. 6.20.

Vers. 14.15.

There came a messenger vnto Iob and sayd vnto him. This messenger say the Rabbins, was a wicked spirit: but it is most like hee was one of Iobs seruaunts, which did attend vpon Iobs husbandrie: hee seeing the great losse his master had by theeues made haste to tell him, to stirre vp some meanes to pursue the theeues, &c.

The Rabbins are fabulous. The first message of Iobs first calamitie. Iob is here first set vpon the racke.

The oxen were plowing, and the asses feeding by them. The messenger assureth his master first of his fellow-seruants fidelitie, they were carefully tending their busines, when the theeues came violently vpon them: *q. d.* They seruaunts were not feasting or sporting themselues, they were not slothfull or sleepie, they were not absent about their owne affaires, &c. but wee were all occupied in our seuerall places, some plowing, some grasing and feeding our cattell carefully when this great euill fell vpon vs. Againe he sheweth how the oxen were plowing, they were in labour, very beneficiall beastes. *Boues arabant* (sayth Gregorie vppon Iob) *vt memorato fructu operis, causa crescat doloris: The oxen were plowing: this benefite is mẽtioned for the increase of Iobs grief.* And for this cause sayeth hee also, that *Non solum asina, sed asina fata*

rapi a

*Hexaplis.

rapta referuntur. Apud Graecos. The Greeke translation sayth, they were not asses onely, which were stollen, but asses great with young.*

Sabeans.

And the Sabeans: That is, that wilde and sauage people of Arabia, which liue by theft, robbery, and spoyle of men. This wicked people came of Sheba, nephew to Keturah, Gen. 25.3. and Abraham. There is another countrie of like name, *Sheba*, of *Seba*, Chus sonne, Gen. 10.7. nephew to cursed Cham: hence came the Queene to Salomon, 1. King. 10.1. and Candaces eunuch vp to Ierusalem to worship, Act. 8.27.

Hic nascitur thus, Sinde Virgil Centumque Sabao thure calent ara.

Came violently. These bloudie theeues, and robbers came suddenly vpon vs vnprouided and vnarmed, yet wee resisted them, notwithstanding they were so strong, but they haue slaine all thy seruants.

And tooke them away. That is, the aforesayd oxen, 500. yoke of oxen, and the asses, 500. asses, they droue all these away when they had slaine thy seruants.

They haue slaine thy seruants with the edge of the sword. That is, these wicked theeues were all mercilesse, they haue murdered all thy seruants: like Phrase, Luk. 21.24. Psalm. 63.10. Heb. 11.34.

And I onely am escaped alone to tell thee. That is, I did not flie onely to saue life, but seeing all my fellowes slaine, and al the cattel in danger to be lost, and mine own life indangered, to saue the one or the other, or both if it may be, I am now come by Gods good prouidence to tel thee, that thou maist pursue and followe after them with all the power and speed that may be.

1. The 14. verse teacheth vs, how neer Sathan may be in this world vnto vs, whē we think him furthest off: if this wicked spirit may thus rush vpon Gods good people whē they are well occupied in their lawfull vocation, place, and charge: what maruell is it, if hee bee let loose against the wicked and slothfull men which lie and sleepe in idlenesse and in sinne. Peter thought little Sathan had been so neere

when

when he warned his master louingly, to spare and to pitie himselfe, Math.16.23. and when hee promised so confidently that hee would dye with his master, Matth.26.33. Iohn 15.37. Sathan lyeth in waite for vs euery where, hee is an olde serpent, 2.Cor.11.3. Reuel.12.9.10. and by all his artes seeketh to circumuent vs, to vnderprie vs, 2.Cor. 2.10.11.& to deuour vs (as here we see) by all the meanes he can, 1.Peter 5.8. Therefore let vs put on our compleat armoure euery day, Ephe 6.1.Thes.5.

Let Sathan euer find vs wel occupied.

Sathan shames Dauid in his slothfulnes. 2.Sam.11.2.

2. Here againe the Lord aduertiseth vs what need we haue to be garded continually by the holy Angels of God. Sathan is our common aduersarie, but the Lord hath appointed his good Angels to preserue vs, otherwise both we and our substance should bee consumed euery day, euerie moment of the day.

Psal.3.8. 91.11.12.

The 15.verse teacheth vs:

1. How Sathan maketh the children of rebellion his vassals and slaues to serue him and to worke his will. Here is no mention made of Sathan, yet all this murder and theft by the Sabeans came from him as the chiefe head, for that bloudie and cruell spirit, worketh spiritually, inuisibly, and strangely in all the children of rebellion, Ephe.2.2. It is hard to demonstrate in what manner Sathan worketh in the wicked, beeause the scripture, as here so elsew here doth not so cleerely reueale it. But the scriptures full often beate into oureares that Sathan is neere vs and worketh in the vnbeleeuers, to the end we might watch and resist him by faith and prayer, Iam.4.7.

Theeues and robbers Sathãs speciall hands and instrumẽts to worke by.

When this packe commeth against vs let vs remẽber then that Sathan is let loose to prone vs.

2. We see here there is no mercie with Sathan and his instruments, if the Lord stay not their rage. Sathan had leaue and commission granted, hee would haue all Iobs seruants murdered, theeues and robbers were readie to execute: and so bee also this crue, but the Lord often cuttes them all short. Sathan would haue murdered Ioseph by his brethren, but God rebuked him, and bridled them. *God* (saith he) *sent me hither for your preseruation.* So Sa-

No mercy with Sathan and his instruments, if the Lord rebuke them not they murder all. Gen.45.5.

than and Saul his instrument sought euery day to murder Dauid, *But GOD deliuered him out of his hand.* Let vs learne to rest quietly by faith in the Lords sweete protection. And Dauid himselfe so long as hee was caryed away with the spirite of whoredome and murder, hee shewed himselfe a most mercilesse man, hee spared not his owne best beloued seruant good Vriah the proselyte.

1.Sam.23.14.

vse.

Psal.91.1.

It is a great comforte for a man in miserie to haue some louing friends about him, a good wife or a good child, or some good faithful seruãt: but Iob had none of all these: No doubt Sathan slew al the best seruants and left the worst aliue.

3. Sathan did rob Iob of all his faithfull children, and best seruants, which might comfort him in his miserie, but he leaues him some fewe hirelings which hee knew would be meete instruments to scorne him and molest him in his afflictions. Hee complaineth of a number such wretches (which were about him) to whom hee had done good often, *Children of fooles or of villaines, or without name, or of an euill name, more vile then the earth, now I am their song and their talke,* (saith he) *they whose fathers I haue refused to set with the dogges of my flockes.* And yet was he a father to all the poore and fatherlesse.

Sathan artificially playes his parts against Iob, giues him no rest or intermission till al the tragedy be ended.

4. We may learne here againe how artificially Sathan prouides to wound Iobs hart: hee kils al this companie excepting this messenger. If none had beene left to make relation of this stratageme, Iob had not knowen (it may be) this euill for some daies after, in which time he might haue recouered some strength by prayer, & otherwise by some good meanes from the Lord. For this cause Sathan striues to play all the partes of this tragedie in such good order in one day, as that it may most amaze Iob in beholding it, and fill his heart with sorrowe and griefe without any ease or intermission.

Vers.16. *And while he was yet speaking, another came and sayde, the fire of God is fallen from heauen, and hath burnt vp the sheepe, and the seruants, and deuoured them: but I onely am escaped alone to tell thee.*

And

AND *while he was yet speaking, &c.* Before the first messenger had ended his message, another seruant came with the like or worse newes.

*The fire of * God is fallen from the heauen.* That is, a strange fire, or some sudden flashes of lightning in a grieuous tempest, a fire which had some secret and diuine causes, God sent it, wee knowe not how it came from aboue the heauens or highest region of the aire: or the *fire of God*, that is, a most great and strange fire, as Psalm. 36.6. *Thy righteousnes is like the mountaines of God:* that is, most great and mightie mountaines.

* Like phrase. Gen. 50.8. Ionas. 3.3.

He speaks after the common manner of speaking: the people thinke those fiery meteors which are bred in the highest region of the aire, come from heauen.

And hath burnt vp the sheepe. That is, this cruell fire hath destroied and deuoured thy 7000. sheep & seruants: they be all consumed to ashes. And I only by some diuine and speciall prouidence of God am escaped to tell thee.

1. This verse againe teacheth vs first the subtiltie of our common enemie, the great dragon that old serpent: hee hath begunne his tragedie, hee hath begunne to wound Iobs heart, hee will now giue him no time to gather newe strength. He knowes Iob an old souldier which must be beaten downe all at once, otherwise all his labour is lost. For might Iob haue some rest to turne to God by prayer, (before hee bee so broken and amazed as hee knowes not where to turne him) hee would soone beate backe Sathan with all his force. For this cause doth this wicked spirite play all his partes without any intermission: The saints of God haue had some skirmishes with him, but after a little breathing time they haue euer foyled him. This wee see in Dauid, hee was often in great straites, and yet by Gods goodnes, he soone recouers strength againe: in Ziklagge hee and his men lost all they had, wiues, children, &c. and to adde vnto his miserie, that wicked crue which was with him, all in a rage, would haue stoned him: here was cause sufficient of inspeakable griefe of heart. But *Dauid gaue himselfe to prayer, and comforted himselfe in the Lord his God.* So we see the holy Apostles and disciples in the pri-

Doctrine.

Iob is an old souldier and therefore must be beaten downe all at once, before he can recouer any strength.

1. Sam. 30. 17. Act. 5. last vers.

mitiue Church, being much beaten of Sathan, yet in ſmall time they recouer greater ſtrength againe.

2. We bee taught that Sathan and wicked ſpirits are of great ſtrength, Pſalm. 103. 20. and could ſoone ſet on fire all theſe inferiour parts of the world, if they were permitted. For this cauſe the Apoſtle cals them the *princes of the ayre*, Eph. 6. 12. They poyſoned the waters of Egypt, Pſal. 78 49. Exod. 7. and deſtroyed their fiſh. They poyſoned and infected the ayre of Egypt, and ſo brought in the peſtilence vpon men, & a murrein vpon beaſts, Pſal. 78. 50. They poyſon and infect mens bodies moſt daungerouſly and diuers waies, as we ſee by many examples in the Goſpell, Matth. 17. 15. 18. Mark. 5. 25. Luk. 13. 16. and by this of Iob himſelfe, chap. 2.

Wicked ſpirits haue greate knowledge in things naturall and greate ſtrength.

3. Note here the more to amaze Iob, how Sathan hath for him varietie of plagues. He could haue as well ſtirred vp either the ſame Sabees, or ſome other men to take away Iobs ſheepe, but hee would not now vſe theſe baſe helpes: hee thinkes it beſt to bring downe ſome ſtraunge plague (as it were) from heauen vpon him. A rot or any ſuch euill would not haue deſtroyed them al in an inſtant, as he deſired: he muſt therefore haue ſome ſpeciall meanes to deuoure the ſheepe all at once: and for this end & purpoſe nothing like ſome wilde fire, or ſtraunge lightning, this will deſtroy, wee ſee and know by experience, without mercie. And thus would Sathan make Iob beleeue that heauen and earth haue conſpired againſt him for his deſtruction.

Sathan hath againſt Iob variety of plagues.

The deuill muſt haue againſt Iob ſome exquiſite and ſtrange plagues.

Be as carefull to preſerue life, as Sathan is to deſtroy life.

Vſe.

4. Ignorant people in the like euents as theſe are, can not conceiue of Sathans practiſes, becauſe they be rude in Gods booke, and bee not lightened by the holy trueth to ſee his workes. For this cauſe to fill them with illuſions, Sathan hath inuented from the beginning of the world in all ages, and hath ſet foorth and practiſed his abominable arts of Magicke and witchcraft. By which faculties hee hath

hath so preuailed, that he hath brought the greatest part of the world to worship and to adore him as a God. For being sent of God either to correct and chasten his people and holy seruants, as here wee see, or to plague vnbeleeuers, as full often wee haue seene and knowne, hee perswades the blind people in their extremities, to seeke help of witches. And these wretched manciples of the diuell, perswade themselues and others, that what Sathan doth at Gods speciall charge and commission, is done by vertue of their arts, inchantments, characters, and other cursed illusions which wicked spirits haue taught them. And thus the greatest part of the world followes after Sathan and his mates, because they haue not the trueth, or hauing it, haue no sound loue thereunto.

If any of our ignorant sots and vnbeleeuers were thus plagued in his cattel, he would straight waies crye out onely vpon witches, and seeke after thē for redresse.

1. Thes. 2. 11.

Vers. 17. *And while he was yet speaking, anst her came, and sayd: The Chaldees set out three bands, and fell vpon the camels, and haue taken them, and haue slaine the seruants with the edge of the sword, but I onely am escaped alone to tell thee.*

A*Nd while he was yet speaking another came.* There was no intermission, no breathing or resting time for Iob. Sathan had most artificially brought all his matters so about, that all his bloudie instruments were all at once in a readines, as if they had been of a long time of one league, heart, will, and minde, and now had so consulted together, that they knew their time and place, and all circumstances, &c. vers. 16.

The 3. message and cause of Iobs miserie or Iobs 3. rack.

The Chaldees set out three bands. Sathan hath found out another sort of theeues stronger then the first. The bloudie Chaldees which liued by oppression and robberie, these came against thy seruants marching forward in battell aray, well prouided against vs: and they haue taken away violently thy 3000. camels. Thy seruants fought against them, but being fewer in number, and weaker in

ſtrength, they were al ſlaine without mercie, and the Lord in a ſtrange prouidence hath deliuered me, I thinke for this end that I might come and tell thee.

Doctrine.

1. This verſe againe teacheth vs, that Sathan is not a ſtranger in any countrey or part of the world. He is acquainted and can commaund the Sabeans to ſerue him, he is as well acquainted in Chalde in like maner. And ſo in all countries and nations of the worlde, in the Church and without he can commaund the children of rebellion, when and where the Lord permits him, to bee his hands and inſtruments to effect any miſchiefe.

Sathan is a ſtranger in no parte of the world, but familiarly acquainted in all partes with the wicked.

2. This nation or people of the Chaldees did ſerue Sathan, as here in theft, ſo alſo in all the arts of magicke and witchcraft, more then any of the elder nations, excepting the Egyptians: for that by Aſtrologicall ſpeculations this people could better vaile and couer Sathans practiſes thē any other people. This appeareth in the 2. of Daniel, ver. 2. *The King commaunded to call the Inchanters, and the Aſtrologians, and the Sorcerers, and the Chaldeans, for to ſhew the King his dreames.* All theſe wizards would bee called Chaldeans, verſ. 4. as if al wiſedome and knowledge dwelt among them, and all other countries no way for diuination comparable vnto them. The hebrue word *Caſdim*, Chaldeans is interpreted of ſome, *as diuels, or as robbers and ſpoylers.* A fit name for ſuch a people. This countrie was Abrahams natiue ſoyle, as it is ſtoried Gen. 11. from whence he was commanded of the Lord to depart and to come vnto the promiſed land of Canaan, Gen. 12. verſ. 1. it lyeth vpon the Eaſt ſide of Iurie, betweene Babylon and Arabia, Iere. 50. 10. and 51. 4.

The Chaldees great men with Sathā in his artes of witchcraft.

Chaldees.

Diſciplina Chaldaeorum vocatur diuinatio Cicer. diuinat.

Caſdim.

3. Here againe as in the former verſe, we may ſee how bloudthirſtie Sathan is, and all his ſpeciall inſtruments. Great theeues and robbers, in whom Sathan ruleth and rageth, they haue no mercie. There are ſome ſort of baſe and poore theeues in the world, which ſaith Salomon men deſpiſe not, becauſe they ſteale for hunger and to preſerue life.

life. A number of these poore wretches dye with vs: but the great master theeues, Sathans speciall instruments, which robbe and spoyle and sport themselues in euill, and shed bloud full often most desperatly, they will euer finde some fauour, and meanes to escape racke and gibbet, or some one cloake or other, to couer all their bloudie practises.

Theeues and robbers sathãs instruments.

Vers. 18. 19. *And while he was yet speaking, came another and sayd, thy sonnes and thy daughters were eating and drinking wine in their eldest brothers house, And behold there came a great winde, from beyond the wildernes, and smote the foure corners of the house, which fell vpon the children, and they are dead, and I onely am escaped alone to tell thee.*

The 4. message of Iobs calamitie and 4. racke which Sathan prepared for him.

THe 18. verse, as before vers. 13. They banketted euery one his day, vers. 4. Now the day came by course to be the eldest sonnes day, which peradventure had more substance and wealth, and therefore better prouided for such a feast then all the rest could be.

Synecdoche.

Drinking wine. That is, banketting together, a part of their banket for the whole. Wine was not then their ordinary drinke, no more then with vs: but in feasting, and meeting of friends, they drink wine for their comfort, &c.

There came a great wind. The diuel stirred vp a strange tempest of winde against Iob. Wicked spirits are maruellous cunning to winde themselues into all natural causes, and to effect many things by them, as the Lord shal command or permit them. They work in the fierie region, and can stirre vp Comets and blasing starres there: they work in the watrie region, and can stirre vp lightnings & thunder there: and in the lowest region, and can gather together the moyst vapors and hot exhalations, and so temper them, that they may cause great windes and tempests, as the Lord shall permit them. *Senec. natur. 7. lib. 5. cap. 1.*

The wicked spirits are very artificiall in all regions and partes of the aire, to stir vp meteors, and such like imperfect bodies

Ventus

Ventus esse fluens aer in vnam partem, &c. Like as the sea flowes by some secret instinct of nature, so the ayre is purged by windes breeding of hot exhalations and colde vapours in some one parte, whence they are driuen also into that parte of the ayre which is emptiest of all such matter.

From beyond the wilderness. That is, this winde had a fit place whence it might rush violently vpon Iobs house, as in a champion and open countrie.

And smote the foure corners of the house. This is a strange winde that can strike foure corners of a house: for no ordinary windes can hurt, but that side of the house which hath an aspect vnto those poynts and parts of the world where the winde is bred, and whence it bloweth. If from the South, the South part of the house is most battered: if from the North, the North part of the house is most indangered, &c. But this was such a tempest as ouerturned the whole frame of the house in one instant.

It is a strange wynde that can strike 4. corners of a house at one time.

In Shezra. or

Which fell vpon the children. That is, all thy sonnes and daughters banketting in the same house are dead, with the fall of that house vpon them.

This plague came more neere Iobs heart, and was more grieuous then all the rest. Sathan meanes now to dispatch him, and vtterly to confound him. Circumstances which shew the grieuousnes and greatnes of this calamitie are these. First the good fachet here hath no losse, as before of beasts and mercenaries onely, but now all his most deere and tweete children are swept away from him, as it were, with one beesome of destruction in one moment of time.

What circumstances shew the greatnes of Iobs last calamitie.

Could Dauid so weepe for a cursed Absalom, how much more Iob for his religious and godly children? Could Iacob so heauily mourne for one good Ioseph, and shall not Iob haue farre greater cause of lamentation for ten and for all? 2. This mischiefe was sudden and was strange, and they were in their mirth, and thought little of sorrow, much lesse of any death at that time. This no doubs great-

2. Sam. 18. 33.

ly

ly grieued his heart that they were so straungely in their mirth time destroyed: for this made the wicked speake freely against him and his children. 3. This euent could no way be seene to fall out for any defect, want, or weakenes in the house, Iob was well assured, and therefore hee seeth herein a speciall hande of GOD set against him. 4. Lastly, the number must grieue him, all his children, all his good and faithfull seruants, foure only excepted.

Here may some questions be demanded.

1.Q. It may bee here demaunded first, whether Sathan did not proceed beyond his commission before mentioned, in murdering so many men, and so many children? 1.Quest.

A. Children and seruants are a part of the father and masters possession and substance, and so haue been both by Gods law and mans law for many ages, Exod. 21.7. The Iewes might sell their children, but not to bee perpetuall slaues or bondmen, as the Pagans: see Leuit. 25.39. 40. Deut. 15.12.

2.Q. This may also seeme hard and straunge, that the Lord to try one man, would so permit Sathan to trample vnder feete, and to destroy as brute beasts the liues of so many men? 2.Quest.

A. 1. Wee may neuer prescribe vnto the Lord, or circumscribe him. 2. God is not moued hereunto, but of his owne free-will, and free motion, and his will is the rule of all iustice, otherwhiles secret, euer good and iust. 3. Of his owne free-will he doth the greater: *Ergo*, much more the lesse: of election and reprobation, the only will of God is the chiefe cause. And here the Apostle stops all mouthes of men with this sentence: *O man who art thou that pleadest against God? shall the thing formed say to him that formed it, Why hast thou made me thus?* *Vox dei, sit pro ratione Voluntas.* 1.Pet.3.17. Psal.44.ver.vlt. Rom.9.15.20. 3.Quest.

3.Q. It may also bee here demaunded, whether these men thus destroyed by Sathan, were saued yea or no?

A. The rule of charitie must cause vs to bee well perswaded of this point, because of their education vnder the gouernment of so religious and so faithfull a seruaunt vnto God. And in the great deluge not euery one drowned in the waters must be thought then to bee damned. And the like iudgement is there of millions of Gods faithfull people which perish in warres, famine, and pestilence. The world is readie to iudge most hardly of them vpon whom some strange iudgements fall, euen when themselues bee greater sinners, and without repentance like to fare worse then they whome they iudge to bee in hell, Luk.13.2. 3.4.5.

*In what maner Sathan proceeds by witches to deceiue vnbeleeuers.

Mark here wisely how the Lord doth open and discouer vnto vs that horrible mystery of iniquitie which is in witchcraft.

*Tempests do much good in clensing the aire, & much hurt by sea and by land, for the Lord sends Sathan in thē to chasten his people and to plague his enemies.

2. We learne here againe what power the wicked spirits haue, being let loose against vs, to stirre vp dangerous windes and tempestes. They are marueilous artificial and strong to worke in the elements, and to breed meteors of all sortes, and in all partes of the ayre. The common people say, being taught of witches (for Gods truth they know not) in great windes and tempestes, *The deuils bee conjured, some wicked spirits are abroad.* They speake the truth but not truely, but wickedly and superstiously, for then they vnderst and all such things fall out by meanes of witches and by vertue of their artes; whereas here you see the contrary, the Lord decrees and sendes Sathan to worke all these things. So Sathan being sent of *God (as here wee manifestly doe behold) perswades first his witches, that he can stirre vp tempestes by sea and by land of his owne absolute power. And the witches they beleeue his lies and serue him in all his ceremonies. Secondly, the witches being first most bewitched themselues, they then perswade vnbeleeuers also that these wicked spirites flie abroade by vertue of their inchauntments, coniurations, characters, &c. So the common people being besotted and bewitched doe hunt after wizards, and some adore Sathan himselfe as Saul hath done.

2. Now I trust we be here sufficiently instructed of the Lord

Lord how many seruants, how many organes and instruments, how many engines Sathan could stirre vp against vs, and how manie waies destroy vs, if God gaue vs ouer into his hands. All wicked sinners vpon earth, the Lordes greatest enemies are greatly indebted and bound vnto God for their preseruation, for in one moment of time would Sathan bring them to hell, if the Lord did not restraine and cut short the rage of wicked spirits: how much more the saints and faithfull people are bound to be thankfull, for against them all wicked spirits haue conspired and vowed as it were their destruction. If the Sabees the first robbers had continued in all this worke, and in the last place had murdered all his children, the calamitie would not so neerely haue touched or amazed Iobs heart. But now when he seeth besides theeues and robbers, a strange fire and a fearefull tempest to rush altogether vpon him, as from heauen, he must here thinke God hath decreed, men and Angels haue conspired his destruction, and so no doubt be neere hand plunged in despaire.

Mille artes, mille nocendi modos.

What power Sathan hath to bring all men to death, & the wicked to hell in a moment, if God did permit him.

Iob seeth as it were heauen & earth against him.

1. Let vs make good vse of all Iobs temptations: for first God no doubt here meanes to seale and to confirme vnto vs all the promises of his prouidence and protection to all the faithfull, giuing vs the sight and experience of them in one man, that we should not doubt, but that he will bee as good as his worde vnto all that doe beleeue in him.

Make vse of all Iobs temptations.

Ob. But I am a fraile man, and can expect no such things as Iob, &c. A. 1. All the holy ones had their infirmities and sinnes in like manner, Abraham, Isaac, Iacob, Dauid, and Iob himselfe.

2. When God sayd to Abraham, *I wil be thy God, and the God of thy seede, &c. I will bee thy rocke*, were these promises made vnto 2. or 3. or vnto the faithfull throughout all generations? No doubt to all, wherefore let vs striue by a liuely faith to apprehend them, and by continuall supplication vnto the Father of lightes, (with whome

there is no shadowe of chaunge) let vs laboure to renue strength against all newe and strange temptations which shall come vpon vs in this life.

Iam.1.17.18. * Whatsoeuer euils fall vpon thee, whatsoeuer instrumẽts rise vp against thee, first looke vpon Gods decree & prouidence, next fall downe and worshippe. 2.Cor.12.7. Pro.24.10.

Remember here how many waies Gods child may be beaten and buffeted of Sathan in this world, and that by a speciall commission from God, and yet bee as highly in Gods fauour as before. The Apostle Paul was no lesse beloued of God when the messenger of Sathan was sent to buffet him then before, nay he sayth God sent him for his good,&c.

2. Where Sathan is let loose against thee to rob thee of Gods blessings, let it not amaze thee or confound thee, or cause thee to flie vnto vnlawfull meanes distrusting the protection of the alwightie, but crie mightily vnto God, *vt supra.*

* Or bowed himselfe, or humbled himselfe meaning to worship God.

Vers.20. *Then Iob arose and rent his garmentes, and shaued his head, and fell downe vpon the ground and worshipped.*

Here begins the fourth and last part of this chapter.

Here wee haue to consider of two things:
- 1. Iobs humiliation, wherein appeares:
  - 1. His repentance.
  - 2. His faith which is cõfirmed with patience.
    - 1. By Prayer worshipping God, ver. 20.
    - 2. By two speciall arguments, ver. 21.
    - 3. By thanksgiuing, ve. 21
- 2. His commendation, verse 22.

Then

Then Iob arose. To arise is a phrase in Hebrue which signifieth to beginne any worke: *q. d.* Iob whether hee sate or stoode in his house, he receiued the first, the second and third message, howsoeuer with some griefe of mind, yet with great quietnes of spirite and patience, till the last message came concerning the most terrible destruction of his sweete children. Then began he to stirre vp himselfe to prayer and humiliation.

And rent his garments & shaued his head. These were vsuall signes of great sorrow & mourning in those times and countries, but the Lord forbade them afterwards in his lawe: wee see the like in Iobs friends. cap. 2.12. In Iacob for Ioseph, Gen. 37.34. The prophet Micah tels Iudah and Israel of their destruction, and bids them lament. *Make thee bald and shaue thee, for thy delicate children enlarge thy baldnes as the eagle, for they are gone into captiuitie from thee:* That is, doe as the Gentiles doe in the like case, for thou delightest to follow them in their manners contrarie to the lawe of God. *He fell downe & worshipped.* That is, he worshipped God: the same worde is vsed, Gen. 22.5. Venishtacaueh, Exod. 20.5. Ioe Tishtachaueh of Shachak, to bow or to be humbled. Hee humbled himselfe in great sorrow and lamentation, preparing himselfe to worship God, &c.

The Lord care not for the renting of the clothes, he will haue the heart rent. Ioel. 2.16. Mica 1. ver. 16. Deut. 14.1.

First, here we haue set before vs the wondetfull grace, faith, and patience of this man of God, that he might bee a noble president for all Gods people throughout all generations. He hard with great quietnes of minde the first, second and third message, the fourth greatly humbled him indeed, yet so as it caused him not to goe from the Lorde, but to draw more neere vnto him according to the Lords charge often, Psalm. 50. 14.15.

Doctrine. Iobs plagues driue him not from God, but cause him to drawe more nere and to cast himselfe downe at Gods feete.

We see the wicked if they lose but a crum of their great substance, what a rage they are in, yea some soone broken witted, and broken hearted, for that this beastly carnall sorrow breeds death of bodie and soule. Examples cleere

this point, Nabal, that foolish worldling according to his name, so was his heart: for a handfull of his wealth which he knew, not to be lost, but in his bad iudgement mispent, it is sayd, *his hart died within him, and he was like a stone.* And Achab could be sicke, because he could not vniustly and wrongfully get another mans possession, *He Lay vpon his bed, and turned his face, and would eate no bread.* And in this case the wicked are so disquieted alwaies, that they will to witches roundly as did Saul, and worship the deuill himselfe for the vaine trash of this life. Nabuchadnezzar, when his heart was disquieted, hee thought best ease was by sorcerers, Dan. 2. 2. euen so did Pharaoh also, hee sought his inchaunters, and the more afflictions the worse was he, and the more hardned in his heart, Exod. 6. 7. 8. 9. 10. chap. * The godly they beare much in their miseries, and are bettered by their chastisementes, but none comparable vnto Iob for patience. The afflictions of the faithfull, and how by faith they beare the crosse, read Heb. 11. 2. Cor. 11. 23. 30.

2. Cor. 7. 9. 10.

1. Sam. 25. 37.

1. King 21. 5.

The wicked in extremities ether break heart, wit &c. or seeke vnlawfull means.

The afflictions of the faithful.

*The sunne softens the waxe and hardens the claye. Gen. 37. 35.

2. Sam. 18. 33.

2. Mourning for the dead is lawfull, but we must not mourne as the Gentiles, nor follow their manners, in shauings and cuttings of the hayre, launcing of the bodie, &c. for the first wee haue both Christes precept, mourne with them that mourne, bee of like affection one toward another, and the practise of the faithfull in all ages.

We must mourne for our deare freinds departed, but we must not followe the pagans in mourning for the dead.

1. The fathers all mourned for the dead a certaine time, and buried them honorablie, and carefully in all ages. And Iob here in his mourning did as a louing Lorde and master, and as a tender hearted father, hee shewed his loue to God and man, his loue to God in his humiliation & worship, his loue to his seruaunts and deere children in mourning for the losse of them. The stonie harted Stoickes which speake against these affections, speake against nature, and the God of nature. Our Lord Christ in his owne most sacred person, giues vs herein a most noble president mourning for Ierusalem, Luke. 19. and weeping for his good friend Lazarus, Ioh. 11. To be short, if we be smitten

with

with any of the Lords chastisements, if wee mourne not, Ieremy sayth flatly wee bee obstinate sinners: *Thou hast striken them, but they haue not sorrowed: thou hast consumed them, but they haue refused to receiue correction: they haue made their faces harder then a stone, and haue refused to returne.* For the second poynt.

2. The people of God must not follow the ceremonies and practises of the Pagans and Gentiles, neither in their mirth, nor in their mourning, neither must wee exceede in mirth or mourning as they doe. For the wicked know no measure in mirth, nor haue any hope in mourning, 1. Thess. 4. 13 Iob the holy seruant of God did follow the people of those East parts in their mourning, hee did as they did, and according to his knowledge in those times. We be all very prompt and readie to follow in outwarde life, the manners of other men bee they neuer so wicked. Neuer was this apish imitatiõ of examples more seene in the world then at this day. But let vs first heare God speaking of this argument: Deut. 14. 1. *Ye shall not cut your selues, nor make you any baldnes, betweene your eyes, for the dead.* Leuit. 19. 27. 28. *Ye shall not cut round the sides of your heads, neither shalt thou marre the tuffes of thy beard: ye shall not cut your flesh for the dead, nor make any print of marke vpon you, I am the Lord.* The Gentiles when they mourned for their dead, that they might be seene to mourne: first they rent their garments: secondly, shaued their heads, and misfigured their beards and faces: thirdly, in signe of great sorrow, and that they might bee more plentifull in teares, they cut and launced themselues. These ceremonies and rites of the Pagans, the holy Ghost in the law forbiddeth, lest his people should fashion and misfigure themselues like the Gentiles, and so leanie also their superstition. Examples of these practises we may finde many some in Gods booke. The hypocriticall Iewes when they fasted, *they lookt sowre, and did disfigure their faces,* that they might bee seene and noted of men.

The Gentiles did exceede in mourning: Ioseph and his brethren mourne for their father Iacob 40 dayes but the egyptians 70. Gen. 50. 2 3.

How the Gentiles mourned for the dead.

men. The priests of Baal crying for helpe againſt Elias of their falſe God: firſt, they are ſayd to *leape vpon the altar, 2. they cry loude, 3. they cut themſelues, as their manner was, with knives and launces till the bloud guſhed out vpon them.* So did Cybels priests, wound and launce themſelues, to ſhew their zeale, and if all that ſerued not to moue Sathan in this idolatrie, they added the fourth ceremonie, and they offred in ſacrifice their ſonnes & daughters, as ſayth the Pſalmiſt, vnto diuels. These things the Lord forbiddeth his people carefully in his holy lawes, Deuter. Iob hauing in his time no ſuch light of God to guide him in these ceremonies, followed the Gentiles in parte, in that cuſtome of ſhauing the head: but hee thought the launcing and cutting of his fleſh no doubt to be againſt nature and againſt God, and therefore albeit he deeply ſorrowed, and had as great cauſe of ſorrow as euer had Iew or Gentile in this world, yet he abſtaineth from this wicked and diuelliſh practiſe of the Pagans.

1.Kin.18.27. 28.

We bee naturally inclined to follow their religion and ſuperſtition, whoſe liues and manners we follow. For this cauſe the Lord to withdraw the hearts of his people from the Pagans religion, would haue them not to faſhion themſelues outwardly in anything like them. The Iewes are threatned by Gods Prophet Zephaniah, for following the prophane Gentiles in their Apparell: *And it ſhall bee in the day of the Lords ſacrifice, that I will viſit the princes, and the Kings children, and all ſuch as are clothed with ſtrange apparell.*

Strange faſhiõs dangerous for Gods people. Zephaniah.1. 8.

Neuer was there ſuch miſſiguring of head and face, neuer ſuch following of ſtrange attire in any age, in any part of the world as this day in this land. It is vncertaine what Gentiles and Pagans wee follow, but moſt certaine we follow neither the old nor late Chriſtians of this land, or any other countrey. There was in S. Auguſtines time certaine hypocriticall Monkes, againſt whom hee complaineth, which apiſhly did follow the old Nazarites, and denied

denied themselues to be like other men, because said they, they had chastened themselues for the kingdome of heauen, and they professed themselues to bee virgin Monkes, and in signe thereof they did weare long haire as virgins doe. I can but wonder what Monkes or Nazarites, or harlots rather, this prophane age followeth: Lais her selfe could not more whorishly attire her selfe, then some men and women doe.

3. We learne of Iob, that in our afflictions wee must not onely bee humbled and cast our selues downe; for if we doe no more, we may be swallowed vp in sorrow: we must therefore cast vp the eyes of a liuing faith vpon Iesus Christ, and so worship God in Christ, as Iob dooth; worshipping the true God in spirit and trueth. And this is a miraculous worke of faith, euen then when a man is plunged in sorrow to be able to turne God, and to desire comfort in him, and by him onely.

Zach. 11. 11. 12.

A wonderfull signe of the spirite of grace to be able to call vpon God and to praise him in extreme miserie. Psal. 50. 14. 15.

4. Here begins that patience to appeare which Saint Iames so commendeth in Iob for our imitation. This daughter of God is neuer seene nor known what strength and growth shee hath, til that men come vnder the crosse. Patience is not a want of feeling of our miserie, as a block or a stone, or as mad men and brute beasts at deaths dore want all feare and feeling. But hee is patient, which by faith in Iesus Christ, can so moderate his affections and passions, that he will not cease to glorifie and worship God as Iob dooth here, and can rest vpon God quietly by the anchor of hope, howsoeuer hee bee tossed with the waues of this present world. Of this vertue the Apostle teacheth vs, that being iustified by faith in Christ, and so being in peace and grace with God, our tribulations and crosses will breede in vs patience, and patience will giue vs an experienced knowledge both of Gods great power, care, loue, and goodnes towards vs, and our owne frailtie and weaknes, and that blessed experience will confirme the liuely hope wee haue of eternall life, and then hope will

Patientia dei alumna. Tertul. de pat.

Iobs patience greater then of any the prophets &c. Heb. 6. 18. 19.

Rom. 5. 1. 2. 3. 4. 5.

Learne by thy little patience what little faith thou hast we can beare little, and we are so stirred vp against our enimies that if we had thē in our hands we would cast them downe to hell. Heb.11.35. 2.Cor.11. Iam.5.

make vs bold and constant with all good courage to beare all crosses, and to waite patiently vpon the Lord in all our afflictions. The Apostle S.Iames chargeth that we let patience haue her perfect worke: Let your patience bee well exercised, and pray to the God of patience, that this vertue may be perfected in you. The Apostles and Prophets did wade through many afflictions with the wonderfull staffe of patience in their hands: yet S.Iames preferreth Iob before all. They had some good arguments to support them, they saw their crosse was for witnessing and preaching Gods holy trueth: but Iob could neither see his calamities, nor see any reason of any such chances & euils, which so strangely fell vpon him in so short a time.

Vers.21. *And sayd, Naked came I out of my mothers wombe, and naked shall I returne thither againe, the Lord hath giuen, the Lord taken away, blessed bee the name of the Lord.*

This verse containeth two thinges principally:
- 1. How Iobs faith was cōfirmed in this first cōflict.
  - 1. By meditation of the day of his birth, & the houre of his death.
  - 2. By meditation of Gods prouidence.
- 2. Iobs thanksgiuing: Blessed be the name of the Lord.

Sense.

Naked came I out of my mothers wombe. That is, when I came from my mothers wombe, I was not only subiect to all miserie and shame, by reason of naturall corruption and sinne, but also I was poore and destitute of al such blessings, as the Lords holy hand afterwards in an ample māner very graciously powred vpō me: *q.d.* yet more plainly,

I

I see I am fallen from my rich and high estate to meere beggerie: bee it so, for no straunge thing is happened, but like as in my natiuitie, when my God did couer mee with his blessings, then he gaue me freely that which I had not, (for naked came I out of my mothers wombe) which if hee take away for some cause best knowne to himselfe, what reason haue I to speake against his prouidence, or to beare my correction impatiently?

And naked shall I returne thither againe. Not into his mothers wombe, wee must referre this relatiue to another antecedent which is not here expressed, but onely vnderstood, that is, the earth and graue: for the earth is commonly called the mother of vs all. Our mothers wombe it is like vnto the graue, whereunto by that great decree of God, *thou art dust, &c.* we must all returne againe: *q. d.* Lord I am readie not to suffer only this spoyle and losse of all the blessings which thou hast giuen me, but euen to beare patiently vnto the death, whatsoeuer thou shalt lay vpon mee, considering these blessings are thine, and I am thine, and thou hast a better life for me. Therefore I am and will be I trust euer by the helpe of thy good spirit, patient vnder thy hande, and readie to returne into the earth, euen in the same plight I came out of my mothers wombe: *q. d.* There is a time for all things, a time for prosperitie and mirth, a time for aduersitie and mourning, a time to liue, and a time to dye. Eccles. 4.

Heb. 9. 22. *Statutum est* it is decreed. Gen. 3. see Eccle. 5. 15. 1. Tim. 6. 7. He speaketh as one pinched at the heart, he vttereth not his words to the full.

The Lord hath giuen, the Lord hath taken away. That is, howsoeuer it may seeme vnto the world, that the Sabeans and Chaldeans, fire & tempest, haue only wrought against me, spoyled and robbed me of all my substance, yet I know and am well assured, that my God had the speciall and chiefe hand in al these calamities which are fallen vpon me. These wicked instruments were sent from him, and stirred vp by Sathan against mee. The diuell hath a purpose herein no doubt to destroy me, but the Lord not-

withstanding all this correction, loueth me as deerely as euer he did before. I will rest vpon him, his secret purpose I know not, only this I knowe, hee may iustly take away that which he hath geuen, or rather lent me with his owne hand.

Blessed be the name of the Lord. The Lord be blessed, for all his workes, and his name is wonderfull, I must neuer forget to magnifie his name as for all his benefits past, the long rest, peace, and prosperitie, I haue enioyed for many yeares, so for his fatherlie correction present vpon me. For howsoeuer yet I can not see the cause of these strange afflictions, yet I trust all shall turne vnto my good in the end.

Doctrine.

1. First, where wee see Iob in his most extreme miserie, to haue not onely thought well of the Lord and of his prouidence, but also to haue sent foorth from a good heart as from a good fountaine, most comfortable speeches, and good testimonies of his holy faith, for it is sayd hee spake with his mouth all these words of this verse ful of faith and humiliation: we see how farre hee is from the carnall desperate wretches in the worlde, which either keepe a dead silence vnto themselues in their sorrowes, as did Nabal, *whose heart was dead as a stone*: and Achab in his passions was like affected: or else they burst out into most horrible cursed blasphemies against God and man, as wee see in Cain and a number of his companions at this daye, Reuel.16.8.9.11. for when the wicked are tormented as was prophecied, *They boyle in great anger and blaspheme the God of heauen for their paines, and for their sores, and repent not of their workes.* But Iob vnder the crosse, he desired to comforte himselfe in prayer vnto God, and with good speeches vnto men. For he desired to instruct such friends as were left him in the great doctrine of Gods prouidence, that they might learne to rest patiently vpon God in their afflictions: a good signe of faith and grace, to

2.King.21.5.

*Iob in his afflictions doth shew his faith in speaking cheerefully to God in prayer and thanksgiuing: the wicked rather are dead and broken hearted or blaspheme God and men.

to see men speake cheerefully and with good hearts vpon their bed of sorrowe and sickness, the wicked bee lumpish and mute or worse, Psal. 6. & 38.

Iobs heart and affections not set vpon his substance. Psal. 62. 10.

2. We learne how Iob desireth to comfort his hart and to confirme his faith with two speciall arguments, which are marueilous effectuall to worke in vs, if any thing may, in the day of our miserie. The first is the consideration of our natiuitie, of our birth day: and the second is the consideration of the day and house of our death. The Apostle to Timoth. thinkes these arguments to bee effectuall and speciall bands to binde vs and keepe vs in all the waies of true godlines. Hee sheweth what moues the godly man to be content with that he hath, namely this, hee remembers his birth and his death often, and how that *nothing brought we into this worlde, nothing shall wee carry out of this world.* The Psalmist is of this iudgement that this argument will make a man wise in Gods feare, Psal. 90. 12. hauing shewed the shortnes of out life, verse 10. and the power of Gods wrath, verse 11. *Teach vs to number our daies*, (sayth he) to remember our beginning and ending, *that we may apply our hearts to wisedome.* The Lord willeth vs to record often what shal be the end of the wicked, 1. Pet. 4. 17. Psalm 73. 15. 16. for this is a good spurre also to obedience. But a speciall motiue to Gods people, is the dissolution of the whole frame of heauen and earth in the ende of the worlde. By this argument the Apostles exhort often, 1. Pet. 4. 7. 2. Pet. 3. 10. 15. Titus 2. 11. 12. 13.

We must not plead against God, for taking away his owne blessings from vs.

Our first entrance into the world was in nakednes, miserie, sinne and shame. And in the ende of our daies, follow these things: death, iudgement, hell, and damnation on the one hand: heauen and saluation euerlasting on the other hand. If these two argumentes then can not moue thee, nothing shall perswade thee.

3. Plinie a naturall man, writing of mans natiuitie, doth exclaime bitterly against nature, or rather the God of nature:

Proœmio 7. lib. n. hist.

ture: his wordes bee these: *Nature* (saith he) *is a stepmother vnto man, but friendly vnto all other beasts, clothing them all in their kinde, some with shels, some with barkes, some with hides, some with bristles, some with haire, some with feathers, some with winges, some with scales, some with wooll, from the colde of winter and heate of sommer, but man onely is cast forth naked vpon the bare ground, in the day of his nativitie.*

Rom.5.12. Gen.3. *A.* This prophane writer is vtterly ignorant of the originall corruption and fall of man, and how the first Adam hath brought a curse vpon himselfe and all creatures. For his apostasie hath not onely spoyled him of his imperiall crowne and dignitie, but also all his progenie and posteritie, which like their first parents are sent forth naked into the worlde: yea heauen and earth testifie the great wrath of God for that sinne, and all creatures shall grone for it to the worldes ende. Rom.8. Againe this pagane blasphemes in this speech against nature or the God of nature, for he is most Rom.1. iust in all his workes. To bee short, mans case in regard of this life is farre better then the beasts, for he hath choice of things to couer him: but the brute beastes must content themselues with one garment or none at all.

4. We learne of Iob that which our Sauiour carefullie warneth vs to take heed, *That if riches doe increase, wee set not our hearts vpon them:* and that wee labour to bee *rich in God.* Iobs patience in the losse of all his wealth, appeareth plainely in that his heart & affections were not fastned to the drossie & fraile things of this life. He thought it no iniurie (as the greatest part of all rich men doe) that the Lord should take his owne againe from him. For hee saith all his substance came of Gods meere liberalitie and goodnes. Now thē by good reason he may cal for his own at his pleasure: wee may not nor ought not to holde plea with that God for any thing hee doth, which feedeth vs every day of his owne free goodnes, and gracious bountifulnes,

fulnes, for that were horrible vnthankfulnes. Therefore when he smiteth vs in our goods, or pareth away any part of our substance, let vs with all humilitie, faith and patience, learne of Iob to offer vnto God the sacrifice of praise and thanksgiuing.

5. Wee learne here that God must haue the disposing of all such things as he hath put into our hands, seeing they be his. The chiefe title, right, and claime of all things is in him, so as he may lend vs, and take from vs at his pleasure euery minute of an houre. This truth most men know and confesse, but for want of faith, few heare it and imbrace it when the crosse commeth. For this cause the Apostle louingly warneth vs, that wee take not such fast hold vpon our possessions, *But that we buy and vse the things of this life as if we possessed not.* And againe, *That wee trust not in and rest not vpon vncertaine riches, but in the liuing God.* 1.Cor.7.30.

6. Whereas here we see Iob to turne himselfe from Sathan, and all Sathans instruments, Sabees, Chaldeans, fire, and tempest, and to consider onely Gods hand and great commission sealed and sent forth against him, wee may learne many speciall instructions. First, wee must euer labour to turne our eies from all these instruments and organs of Gods prouidence, which are sent to hurt vs, as we see here Iob doth forget all his enemies: and so Dauid turnes him from Shimei, and both fasten the eyes of their faith vpon the Lord himselfe. This will breed patience in vs, and greatly quiet and comfort our hearts, whereas otherwise, if we looke vpon our enemies, it is the onely occasion of griefe and impatiencie, as wee see in the wicked euery day.

We must turne our eies vnder the crosse from all secondary causes the Lords instruments sent against vs, and fasten our eies vpon God only.

2. Secondly, we learne here that the distinctiō of Gods free will and permission is very vaine and foolish: for what a wicked follie is it here to say, that the Lord did only permit Sathan so to rage against Iob, and that it was not his will

It was the Lords will Iob should be afflicted, before Sathan knewe of it.

will that his seruant should bee so chastened? We see Iob himself here speake the contrary, that this was Gods owne hande, will and purpose, the Lorde would haue it so, and therefore he was therewith content.

The Lord and Sathan with his instrumẽts in the selfe same worke are diuersly inclyned.

3. Thirdly, we learne that we must euer wisely distinguish in al Gods workes, betweene the Lords actions and purpose, &c. and Sathans practises, and drift. For the Lord euer entends that which is good, and for the saluation of his elect, and will cause all his workes to haue that ende in despite of all the power of hell: but Sathan euer intends euill, and driues at the damnation of Gods people, but neuer preuailes against the elect. As for the organs whereby the Lord workes, and Sathan workes: like as wee see in Artificers shoppes instruments some straight, some crooked, some bending, so strangely that we cannot conceiue what vse they should be good for, but the Artificer himselfe can soone do it, and how not one of them in his trade must be wanting. So is it with the Lord and his prouidẽce: he hath many crooked instruments, which he can vse and permit Sathan to vse, and hee can turne all their euill to good, and make them serue him according to his will, howsoeuer they bend strongly from him, and be inclined to the contrary. For the confirmation of all the former poynts, consider and conferre these holy scriptures, Gen. 45.7. Exod 4.21. 2.Sam.12.12. 24.1. 16.10. Esay.11.5. 13.6. 10.15. 2.Chro. 11.4. Nehem.9.37. Iob.34.30. Esay.19.14. Exod.7. and 9. chap. and 10. and 11. and 14. chap. Deut.2.29. Iosh.11.20. 1.Sam.2.25. 2.Chro.22.7. Psal.105.25. Rom.1.28. 2.Thess.2.11. Ezech.14. and 9. chap. 1.King.22.22. 2.Chro.18.21.

Rom.1.

7. Note here also in Iobs thanks-giuing: The diuell sweat much to cause Iob to blaspheme, and to renounce God and holy religion: but Iob we see hitherto in euery word, hath by his blessed faith ouercome Sathan, and in the conclusion of his speech doth burst out not into blas-

phemies,

phemies, as Sathan expected, but into praise and thanksgiuing, as if in euery crosse he had receiued some notable benefit at Gods hand. This proceedes from a wonderfull faith and trust in God: for he is perswaded God loues him well, and that all his children bee well, that the Lord will turne all this euill to his great good.

Iob reioyceth in afflictions. Iames. 1. 2. 3.

Praising God for his crosse, trusting to receiue some blessing by it.

Iob sounds praise, and not murmuring nor blasphemies.

8. Now to conclude this verse, what speciall causes moue the Lord thus to chasten his people by wicked spirits, and their instruments in this world.

1. One cause is, the Lord would thus make manifest vnto men and Angels, their faith and patience, and other graces of his holy spirit in them.

2. To teach the faithfull how he loueth them as tenderly, and careth for their protection as fatherly vnder the crosse as before, in aduersitie as well as in prosperitie. And therefore by these present blessings, and euents of this life good or euil, we must neuer conclude of Gods grace and fauour, who is beloued or hated of him: for as in regarde of Gods kingdome, there is no difference betweene male and female, so there is not betweene poore and rich, &c.

3. The crosse serues to chasten our flesh, and to bring it so in subiection, that wee may more cheerefully serue God in all obedience, Psal. 119. For a number there are of Gods best children, that if they were not humbled otherwhiles * by some crosse or other, they would no doubt fall dangerously into some proude sinnes, and into the sinnes of their youth in their old age, Psal. 25.

1. Cor. 9. last. ver.

* We would fall into our olde sinnes, or into some new sinnes, but that the Lord finds for vs new crosses as new bridles to keepe vs fro them.

4. Lastly, the crosse is a most comfortable argument vnto vs of a better life: for we see not in this life, subiect to so many afflictions, that rest, ioy and felicitie, which the Lord in his most holy trueth hath promised, sworne, and sealed by his spirit, should be giuen vs.

Tiphlah, any want of reason, iudgment or knowledge.

Verſ. 22. *In all this Iob ſinned not, neither did he attribute any * folly vnto God.*

In this verſe the Lorde giues Iob his iuſt commendation: ſhewing
1. That he was ſound within in heart, and faith, as verſ. 1. *in all this Iob ſinned not.*
2. That he was ſound without, no euill worde came from him: hee did not ſpeake any reprochfull word agaynſt the Lord, but commended his prouidence and wiſedome continually.

In all this Iob ſinned not. That is, Iob did not miſcarrie or offend in the aforeſayd humiliation, neither did hee murmur and grudge as the wicked doe in impatiencie vnder the croſſe: *q. d.* his worſhip, his prayer, his thankſgiuing and all was in faith, voyd of all hypocriſie.

Neither did he attribute any folly vnto God. The hebrue worde *Tiphlah*, doth ſignifie vnſauerines, or to want ſalt: this manner of ſpeaking in al the beſt languages doth ſignifie folly, becauſe fooliſh words, and fooliſh actions, be as vnſauerie, or as vnpleaſant vnto the eares and minds of the wiſe, as things vnſeaſoned without ſalt, be vnto the mouth and ſtomacke of ſound men. The meaning is, Iob did in no worde ſpeake euill of God, or raſhly impute any want of knowledge vnto God, but highly eſteemed and praiſed him, as for his power, ſo for his wiſedome, goodnes, &c.

* Achab, Herod, Pharaoh, Saul, Achitophell.

A man may ſinne greatly euen when he profeſſeth greateſt humiliation.

How farr an hypocryte will

1. Note here the commendation of Iobs former humiliation: all that hee did was done in faith and trueth, without all hypocriſie or diſſimulation, or deſire to bee ſeene of men. For many hypocrites vnder the croſſe, will be ſeene to goe farre, in all the former * actions. An hypocrite vnder the croſſe firſt will rend his garments, 2. ſhaue his

his head: 3. fall downe vpon the ground: 4. he will pray: 5. he will speake of death: 6. he will commend Gods prouidence: 7. he will praise God: he wil offer burnt offrings and calues of a yeare old, he wil please the Lord (if he may gaine his fauour) with ten thousand riuers of oyle, yea he will sacrifice his children to escape the wrath of God. But God reiects his best sacrifice, euen his praier: for *his praier is turned into sinne*. For this cause the Lord here telleth vs, that Iob humbled himselfe in euery respect faithfully, hee did all in faith and sound knowledge, feare and reuerence. There was no hypocrisie, or coloured fained actions in him.

goe vnder the crosse, but in the end he is discouered. Iob a sound man in all his humiliation. Mica.6.6.7.8. Psal.109.7. Pro.21.27.28.

2. Whereas Iob is here said to thinke highly, to speake reuerently, nothing basely, or contemptuously of Gods wisedome, knowledge, &c. we see one cause of our impatiencie, and wherefore foolish men doe so martyr themselues vnder the crosse, is this, for that they know not, that the Lord doth in great wisedome dispose of all the euents, changes, and chances of this life, howsoeuer strange they seeme to reason & to the wit of man. When thou talkest therefore of Gods wisedome, power, workes, &c. talke soberly, and not aboue thy knowledge in scripture. * Iob doth not murmur against God, that theeues and robbers did now possesse all his substance, and God neither see it nor regard it: he doth ascribe vnto God neither want of knowledge, nor want of power, nor want of good will to doe him good.

* Remember Gods wisdome in all euents and seeke not a reason of all his workes, but desire to rest by faith vpon him and his word.

Iob.chap.2.verſ.1.2.3.

1 *And it came to paſſe on a day, when the children of God were met together to ſtand before the Lord, that Sathan alſo came among them to ſtand before the Lord.*

2 *Then the Lord ſayd to Sathan, whence cõmeſt thou? and Sathan anſwered the Lord and ſayd. from compaſſing the earth to and fro, and from walking in it.*

3 *And the Lord ſayd to Sathan, haſt thou conſidered in thine heart my ſeruant Iob, *how none is like him in the earth, a ſound man, and righteous man, one that feareth God and eſcheweth euill? and how that as yet he continueth in his ſinceritie? haſt thou not moued me to *deuoure (his ſubſtance) in * vaine?*

*That he hath not his equall or match.
Innocente.
*Without cauſe.
*deſtroy.

A*Nd it came to paſſe on a day.* That is, while he was yet in his mourning, full of ſorrow and griefe for his late loſſes, as appeareth by the 8. verſe following.

When the children of God, &c. Sathan came alſo among them to ſtand. Not of his owne will, but againſt his will, God calles him to his accounts where euer he be: he hath no neede to call him, but like as hee can keepe court in mens conſciences when he pleaſe here on earth, ſo can he alſo cal the ſpirits to their accounts where & when he pleaſe: for they tremble euer before him with guiltie conſciences, and ſo doe not a number of men which bee paſt feeling, verſ. 19. worſe then diuels. All theſe wordes are before expounded, chap. 1. verſ. 6.

How none is like him. For al were then ful of corruption, ſpecially in Idumea.

And

And how as yet he continueth in his sincerite. That is, now thou seest thy selfe, a lyer, and to haue no strength against my righteous seruant: for hee perseuereth faithfull in mine obedience, notwithstanding al the euill both thou and thine instruments can bring vpon him. Doest thou not now perceiue what little strength thou hast agaynst my Saints, they are able to cast thee down: this man hath foiled thee, & yet I sealed thee a commission against him, to destroy all that he had on euery side.

1 Here againe the Lord teacheth vs his absolute authoritie ouer all creatures, and of the execution of his will, by all spirits good and euill. Sathan when he hath done all the euill he can, he must come anon after to his accounts to Gods presence into his court of iustice. There the Lord will euer shame him and confound him, as now in this storie we see here taught vs the second time.

Ver. 1. When the Lord repeates vnto vs the same instructions, we are to laboure more deepely to imprint them in our mindes and to beleeue them in our hearts, and to folowe them in our liues.

2 Wee see here againe that nothing is done on earth, but the Lord first decreeth with himselfe in heauen, and then secondly reuealeth it in court, as it were, of his Angels, and then thirdly and lastly, commaundeth it to bee done and executed on a day and in the time he appoynteth. For he appointeth the time, day and houre for the execution of all his blessed decrees. This is a lesson fewe can well learne and obserue in scripture: for if they did they might gather thereby great patience in afflictions. For this greatly tormoyleth our hearts vnder the crosse, we cannot see that God knoweth when our afflictions and roddes begin, how they continue, and when they shall end. And hee it is that appoynts the very day and houre for the beginning, and continuance, and ending of all our euils in this life. This our Lord Iesus teacheth vs often in his answers: *Mine houre is not yet come.* And Ioh. Reu. vers. 3. *Ye shall haue tribulation ten daies.* chap. 12. 6. *The church must bee fed in the wildernesse, a thousand two hundreth and threescore dayes.*

The Lord decrees first, & then reueiles his wil concerning the probation of his childeren, he appoints the moment of time for the beginning, continuance and ending of al their afflictions.

3 Looke not to sleepe quietly after the first conquest,

or victorie had against Sathan. He must be let loose often against thee, and the next time hee comes with greater strength: For this cause thou must not giue thy selfe to any slothfulnes after temptations, but to greater watchfulnes, prayer, meditations, &c. that thou maist be more fresh & better prouided against new assaults. *But be strong, & cõforted: for here thou seest thy God eyes all thy combats, and the heauenly father hath giuen vs a free gift vnto Iesus Christ: we cannot bee lost, for he is a strong and faithfull keeper. Onely let vs watch in prayer, fasting, and godly meditations, when daungerous assaults of Sathan come neere vs.

*Such as make them nests in this life looke for no crosses, and when they come, cannot beare them: I saide in my prosperitie I shal neuer be moued.

* A bad signe when men after the crosse are not more watchfull then before they were.

Ioh. 10. 29.

1 In this second and third verse the Lord lets vs yet further see our enemies the wicked spirits. And how that much like their instruments, they either speake against their conscience and knowledge, as before wee heard in the accusation of Iob, or els they dissemble as here we see. For when the Lord would take accounts in speciall manner for the execution of his first commission, whether Sathan preuailed against Iob, and therfore purposely, asketh of his comming in the first question, *Whence commest thou? commest thou not from Iob?* what canst thou doe? what are not my words true? art not thou a lyer confounded? He giues a generall answer againe as before, and comes not to the *thesis*, or question in hand, till hee is prouoked in speciall manner so to doe. For this cause in the second place, the Lorde driues him to answer directly to the question as before.

2 Here againe wee are to obserue how the Lord delights to commend his righteous seruants euen to Sathans face. *The Lord delights in them which feare him and attend vpon his mercie.* And what the commendation is: Iob is a sound man, righteous, &c. as before, chap. 1. 8. First, *a sound man:* admit a man haue all vertues, yet if he haue a false heart, and wicked vncleane conscience, albeit all the world clap their hands in his commendation, yet is he but dung

Psal. 147. 11.

* Sathan is galled and greeued in nothinge so much as to see Gods people prosper, and

dung and filthines before God. 2. *A righteous man:* not boasting of inward sinceritie, which hath not the warrant and witnes of a good conuersation, and righteous life. 3. *Fearing GOD:* not onely a righteous iustitiarie blameles before men, &c. for a number thinke themselues as angels if they can boast of this, albeit they be farre from the knowledge, and furthest off all men from the practise of the pure worship of God. Iob is sayd therefore to feare God truely, that is, to worship God sincerely and deuoutly, albeit all the countrey went a whoring after false gods. 4. *He eschewed euill:* he carefully auoyded all occasions and shadowes or appearances of sinne: like as when we smell a stinke, wee turne away our face incontinently: so did Iob. 5. Lastly, hee perseuered constant and faithfull vnder the crosse, an especiall signe of grace, and of the presence of Christ, Philip. 4. 13. For the holy Spirit testifieth: *If thou bee faint in the day of aduersitie, thy strength is small.*

proceed in Gods pure worshippe. The Lord delights to commend his seruants.

1. Thes. 5.

Pro. 24. 10.

3. When the Lorde here speaketh that he was moued by Sathan to yeelde to his former commission: wee haue before cap. 1. vers. 12. shewed how the Lord had decreed and purposed the same before Sathã came in his presence, howsoeuer he seem as it were to yeeld vnto his accusatiõs and to hearken to his calumniations against Iob. Sathan moued the Lord, that is true, but his motiues were not of force to bring the Lord to his conclusion. The Lord was moued before Sathan eame in presence as wee sawe before.

4. Wee are to note here againe how the Lord calleth the former euill vpon Iob, his owne worke, he sayth it was hee *that deuoured his substance, &c.* so speakes Iob himselfe, *The Lord taketh away:* and yet we know the wicked impes of the deuill, and that tempest and fire consumed all. Wherefore let vs here learne againe, and againe, to fasten our eyes vpon the Lord, he doth all things in heauen and earth. And howsoeuer things seeme to vs to fall

out

out accidentally, yet the Lord still abideth in the sterne,& * gouerneth all things in heauen and earth: let the instruments be what may be and intend what they list, yet God in the end will turne all to the good of his elect.

* The Lord God leadeth vs into temptation, as he did his own sonne Iesus Christ. Mate. 4. 1. Lu. 4. and it is he which deliueretb vs from euill.

5. The Lord telleth the deuill to confound him, al that euer he hath done is in vaine. He hath sweat much to obtaine the commission, next in the execution of it, &c. But al his labour is lost, he cannot bring Iob to ioyne in league with him, to renounce his God, blaspheme, &c. all his labour is lost.

Verse 4. *And Sathan answered the Lord, and sayd, skin for skin, and all that euer a man hath, will a man giue for his life.*

Verse 5. *But stretch out now thine hand and touch his bones and his flesh, (* to see) if hee will not blaspheme thee to thy face.*

* Let mevndergoe any Curse.

These two verses containe Sathans aunswere vnto the Lorde: wherein hee laboreth with more new reasons for a new commission.

1. Arg. An hypocrite will freely giue all that hee hath to saue his life, to saue his skinne, as the prouerbe is, that he may lie in a whole skinne.
Iob is an hypocrite:
Ergo, Iob will bee content to lose all to saue, &c. as the prouerbe is.

2. Arg. Is from a kind of abiuration, cursing, &c. If thou touch his bones &c. if then hee blaspheme not let me vndergoe the curse: wherefore now grant once again I may proceede against him to search him and to discouer his hypocrisie.

Skinne for skinne. This was an vsuall prouerbe, and signifieth no doubt that a man would giue the deerest thing he hath to saue his life; yea a man would bee glad if the euil

Ouer begnad gnor.

till come neere our bodies to leese some part of the skinne which may be bett spared, to saue the rest, and so the life. A man would hazard to beare a great blowe on his arme, legge, or thigh, rather then on his head: wee euer care for that part which is decrest vnto vs. *q. d.* As if Sathan should say, Iob may be a notable hollow hypocrite for all I could doe as yet, for I haue not come neere his skin, let me come neere his bones and then it will soone appeare what is in him.

All that euer a man hath. Therefore Iob can well spare all the former losses, for hee hopes to recouer all soone againe.

Verse. 5. *But stretch out now thy hande and touch his bones and his flesh.* That is, now giue me a second commission, that I may come neere, and racke a little his flesh and bones, for this is it that man most tendereth and regardeth, all his cares are but to saue and preserue his carkasse, let me therefore come in a second combat, but to wrastle a little with him hand to hand, and poyson his body with some speciall botches and boyles, &c. 6

(To see) if he will not blaspheme thee: as before chap 1. 11. He breakes off his speech abruptly, his meaning is, if he curse thee not and renounce al religion, and blaspheme thee not to thy face, I am readie to vndergoe any curse, yea send me now presently to be tormented in chaines to hell fire before my time. Math. 8. 29. Iam. 5.

Sathan answers nothing to the proposition in hand: how all his former labour was in vaine and lost, and hee confounded and proued a blasphemer, but like a wrangling sophister he holds still the conclusion, albeit he be vtterlie destitute of any good argument for it. Here note againe the insatiable thirst and greedie desire these wicked spirits haue to destroy vs bodie and soule. He is nothing wearied with the former combate, prouiding as it were men and armour, and yet all was lost: he is nothing ashamed, albeit confounded by the Lorde to his face. Notwithstanding

Our enemie the diuel is neuer weary nor ashamed, let vs locke for him euery day.

all the foyle and shame he hath alreadie receiued, yet is hee as readie to bid the Lordes seruants battaile againe. Let vs looke euery day for these practises of the diuell, for thus hee came also to our Lord and master Christ not once or twise, as Luke sayth, of that great temptation in the wildernes: *When the deuill had ended all the temptations, he departed from him for a time.* Wherefore let vs be watchfull, and looke continually for this common aduersarie.

1. Sam. 28. Math. 4. Sathan is very learned in all sciences, but most expert in fallacies and lies. Ioh. 8.

2. How skilfull Sathan is in all points: hee can dispute learnedly, he can speake prouerbially, he can cite scriptures falsly, misapply, pare, and wrest them cunningly, hee is seene in all naturall causes, artes, &c. Hee was for good cause called *mille artifex*, for hee can see, say, and doe as much as a thousand artificers can doe.

The true marke of an hipocrite, to preferre his carcas before all thinges, yea heauen it selfe and Gods fauoure.

3. Let vs learne of Sathan the true description of an hypocrite: he is one that to saue his carkasse thinks nothing too deere, he will see all sinke to saue himselfe, he preferres his owne life before all things, hee will sell heauen, all the fauour and grace of God to saue his carkasse, as Esau did his birthright for a messe of pottage to coole hunger: and yet it is sayd that being afraide of Gods trueth, he is readie to giue *ten thousand riuers of oile, yea the fruite of his bodie for the sinne of his soule:* Micah. chap. 6. 6. 7. 8. But he will not learne verse 8. *to doe iustly, to loue mercie, and to humble himselfe, to walke with God.*

Verse 5.

The Lords hand is on Iob
The deuil's hand is on Iob
The instruments of Sathan, as before.

1. Here againe wee see two handes about one worke cleane contrarie the one to the other: for the Lordes hand is sayd to be stretched out against Iob, and Sathans hand is sayd to smite Iob with sore boyles, ver. 7. but the Lord for his good, sathan tending to his perdition with al his might. This we haue noted before.

2. Let vs learne here to beare our crosses patiently, & all sicknesses which burne and scorch our bodies and drie our bones, for Sathan here tels vs that such as storme in impatiencie, and blaspheme God in this case, are starke hypocrites.

crites. Of the wicked in their plagues Iohn sayth, 1. *They gnew their tongues for sorrowe: 2. They blasphemed the God of heauen for their paines and for their sores: 3. They repented not of their works.* Seeke not helpe of the deuill, as Azariah when he fell sicke of a fall thorow his window, he sent to Ekron to enquire of the deuill by witches how he might recouer: hee dies for it, verse 16.17. The godly may fall as Peter into euill speeches, but their sinne is of infirmitie, they are preoccupied by Sathan their aduersarie before they be aware, or their wittes are crased with sicknes, they do nothing of set purpose and malice against God.

Reu.16.11. Math.26.

3. Note here Sathans horrible sinnes in Gods presence, first most impudently he denies that which God affirmes to be true: 2. hee is manifestly conuicted, and yet not ashamed. 3. He still hungreth and thirsteth to murder the innocent and righteous seruants of God. 4. Being all in a rage, hee wisheth all Gods curses might light vpon him, or that hee might sinke presently to hell, if Iob bee not an hypocrite. Such be his children at this day, and haue been in all ages, full of rage, impudencie, crueltie, cursing banning, &c.

Note here a notable picture of our desperat wittes in these dayes, how roundly they follow and resemble their father the deuill. Ioh.1.44. They haue often like speeches as God shal saue them, 2. wish to be damned bodie and soule, or as God shal iudg them. Othes and blasphemies most horrible.

Verse 6. *Then the Lord sayde vnto Sathan, * beholde he is in thine hand, but saue his life.*

In this verse wee bee taught how the commission was reuied vnto Sathan: where consider:

1. The commission it selfe: *lue he is in thine hand.*
2. The speciall exception or prouiso for the safegarde of Iobs life *but saue his life.*

But saue his life. That is, seeke not to kill him, for thou shalt not preuaile. The hebrewe *Nepheſh*, signifieth the

soule, and it signifieth also vsually the life of man in diuers places of scripture, like as the Greeke and Latin names doe.

Naphsho shemor.

Seruare dicitur Sathan, irrumpere non audere. Gregor.

1. The Lord is readie otherwhiles to grant the wicked their desire. But like as Sathan here, so all his children are very forward, to wish and desire that which shall turne in the end to their owne confusion. * The Lord giues them leaue often to counsell and consult, and to proceede with successe: but in the ende they are the very instruments of their owne bane and destruction. Examples. How earnest was that hypocrite Achitophel in that hot and dangerous conspiracie of Absalom against Dauid: but when he saw what issue all would come to, he went and hanged himselfe. How desperate was Iudas against his good master: God decreed it, and gaue him leaue to effect his desire: but his desperate rage turned to his owne bane and perdition: for being not able to beare the torments and fierie flashings of his conscience, he went anon after and hanged himselfe.

The purposes desires and wishes of Sathan and al his instruments are granted often to their owne cõfusiõ.

Psal. 55. 22. 23. 14.

2. Sam. 17. 23.

Math. 26. 5.

Contrarily, we see the Lord otherwhiles to deferre and to deny the requests of his Saints and faithfull people: first, either because they know not what they aske, Matth. 20. 22. 2. or els because they aske agaynst Gods decree, as Samuel praying for Saul, and Dauid for his child. 3. or because they know not what is best for them, as to Paule he sayth: *My grace is sufficient for thee. This is the assurance we haue in him, that if we aske any thing according to his will, he heareth vs.*

1. Sam. 15. 10. 11.

2. Sam. 12.

2. Cor. 12. 17.

1. Ioh. 5. 14.

2. We haue before noted how fearefully the wicked are plagued by Sathan, when he is let loose against them. Farre greater are Achabs plagues being farsed with errors in soule, then Iobs plagues being filled with boyles in his bodie. The Lord lets Sathan proceede so farre as pleaseth him (as here we see) in both. He cannot hurt the hogges of the Gaderits without his commission, much lesse the bodies and soules of men. * And here howsoeuer the Lord

Math. 8. 31. 32.

is good and gracious to his holy seruant, to preserue his soule from Sathans snares, and his life from death: yet we know that Sathan preuailes otherwhiles in both euen against Gods elect. For the bodies of the Saints we know also that he hath murdered many of them, both by means of his wicked instruments in all the murders which haue been in the world. And also immediatly by himselfe poysoning their bodies with the pestilence, and other incurable diseases, whereby hee hath destroyed many, as here he would haue done Iob, but that God restrained him. Now then wee see here how Iob findes great fauour at Gods hand in his crosse: for the Lord keepes his soule and heart from errors, and his life from death.

Reue.2.10. Luke13.11. 12. Palsy Math.9. 2.3.

Let vs learne it here againe, that Sathan cannot hurt vs without a commission: if this bee true, let vs neuer seeke for help against him, but by pleasing the same Lord which gaue him commission. It is madnes to seeke helpe of witches, the diuels speciall instruments, when hee is let loose against vs, to adore him as a God. Let vs onely intreate by prayer and fasting the same great Lord which hath sent him against vs.

Vers.7. *Sathan departed from the presence of the Lord, and smote Iob with a scorching inflammation, from the sole of his foote to the crowne of his head.*

*Bischim. *Or vehement.

This verse sheweth the execution of the second commission against Iob: where consider
- 1. The qualitie of this plague: a pestilentiall carbuncle, most venemous and full of inflammation.
- 2. The quantitie of it, how great: from the *sole of his foote to the crowne of his head.

So *Sathan departed from the presence of the Lord*, as before vers.13.chap.1. *and smote Iob with a hot boyle, a*

Shachan. inde Shechin. Vlcus ex caliditate.

Leshin.

Exod.9.11.

vehement or scorching inflammation. Such a venemous inflammation wee reade of, Exod.9.10.to bee vpon man and beast in Egypt, *A scab breaking into blisters throughout the land of Egypt.* The hebrue word signifieth such a boyle as is full of a hot and venemous inflammation. The Sorcerers in Egypt were plagued with the like, and could not stand before Pharaoh for this sore: it is a very terrible euill, Deut.28.60.

From the sole of his foote to the crowne of his head. Sathan makes his commission stretch as farre as euer it will goe. He spares no part, that hee might make him a monster among men, a man on whom most men might iudge that God did powre foorth all signes of wrath that could be shewed in this life.

1. We learne here how artificiall our arch-enemie is to poyson our bodies with incurable diseases, when hee is sent of God against vs. For inward causes the wicked spirits being more skilfull then any expert Phisition in the temperature and distemperature of our bodies: They can soone poyson vs: he that could fill Iudas heart, and Ananias soule with infidelitie, may soone breathe poyson into our bodies.

In the vse of all medicines trust not to phisicke nor Phisitions: but seeke the Lord first by prayer, Iam.5.14. and a blessing by him vpon all good meanes appoynted. Remember King Asa, 2.Chro.16.12. and auoyde his sinne, and followe the good practise of Hezekiah in sicknesse, 2.King.20.2. *He turned his face to the wall and prayed.*

2. Againe we see how the Lord dealeth with his seruants as parents doe with their children: when they bee young they beare but little, when they bee olde and of some strength, they will lay greater burdens vpon them. Iob is a tried man: and therefore is exercised with the greater crosse, 1.Cor.10.13. And of Peter Christ sayth: *When thou wast young thou girdest thy selfe, and walkest whither thou wouldest: but when thou shalt be olde, thou shalt*

Iob is an exercised champion, therfore

stretch

stretch foorth thine hands, and another shall guide thee, and leade thee whither thou wouldest not. Thus he spake, signifying by what death he should glorifie God. 1. Iob is now cast downe from his high state of glorie, wherein he was as King among the people, he is now more like a rotten carrian, than a liuing man: his best friendes could not endure his presence. Betweene this deadly crosse and the former, Iob had no long respite. We haue oftentimes giuen vs some breathing betweene one crosse and another, to asswage the griefe we haue endured: but here Iob hath no moment of rest. Wherefore if God giue vs to escape well one euill, let vs learne to dispose our selues to the suffering of more crosses which shall bee greater then the first. So in time we shall be better able to followe our master Christ in all the conflicts of this life.

now he beares the more. Ioh. 21.18.

If he had bene but a poore man, or a Lazarus before exercised thus, his greefe had beene the lesse.

Iob hath no brething time vnder the crosse we haue often great rest betwene one euill and another.

3. Lastly, note the quantitie and qualitie of this euill. For qualitie it was *Bischin ronge*, the worst carbuncle, botch or boyle that the diuell could inuent. For quantitie, he spared him not from one end to another: no place free all ouer his bodie, hand, head and foote.

No fauoure in the former commission, no fauoure in this, but all the extremity that may be.

Vers. 8. *And he tooke a *shell to *rub himselfe: and as yet he sate downe in the ashes.*

* Or potshard.
* Scratch.

This verse containeth two arguments, which tend to shew
- 1. The greatnes of his miserie: he had no more to ease him but himselfe, no instrument but a shell or potsheard.
- 2. His courage and constancie: still he continued in his humiliation faithfull.

And he tooke a shell. That is, his paine was so great in all parts, and his very finger ends, that he could no way ease his itching and venemous sores but with a shell or potsherd insteed of nayles.

To

To rub himselfe. That is, he had no helpe of any other but himselfe, for all friends did loath to come neere, and could hardly abide to see him: for hee complaines, chap. 19.13. *He hath remoued my bretbren farre from me, and also mine acquaintance were strangers vnto me. My neighbours haue forsaken me, & my familiars haue forgotten me: They that dwell in mine house, and my maids tooke me for a stranger: for I was a stranger in their sight: I called my seruant but he would not answer, though I prayed him with my mouth: my breath was strange vnto my wife, though I prayed her for the childrens sake of mine owne bodie*: so 18. 19. verse. *And as yet he sate downe in the ashes*: that is, as yet hee mourned and humbled himselfe: as before, chapter 1.20.

So doth Dauid complaine. Psal. 38. Surely that good man was often sicke of greuous diseases.

1. Here let vs learne in all prosperitie to humble our selues: for howsoeuer we prosper, liue daintily, and smell sweetly in the worlde, the Lord can, if hee giue Sathan the bridle neuer so little, soone make vs filthie, sowre, and lothsome vnto our best friends euen to her that lyeth in thy bosome, euen lothsome to thine owne selfe. So did hee cast downe Herod from the top of his pride suddenly to bee eaten of wormes, Acts 12.23. so Beltashar, Dan. 5.7. So Nabuchadnezzar with all his pompe. This is a most heauie state and condition for Gods good child to be forsaken of his best friends which seemed so religious and so faithfull vnto him: as he complaineth chap. 19.19. *All my secret friends abhorred me, they whome I loued are turned against me.* The like heauie state wee read that Dauid fell into once or twise. For in the 38. Psalme, hauing symptomes of a most dangerous disease from the beginning to the 11. verse, there hee sayth: *My louers and my friends stand aside from my plague, and my kinsmen stand a farre off.*

Into what a heauie pickle the Lord may bring vs in a moment whē we florish best on earth.

2. Note how still this holy man hauing lost all outward helpe and comfort, he thinks nothing yet better for him then to humble himselfe, and still to worshippe God religiously.

religiously. Here must bee a good sound heart and faith, that seeing no outwarde signe of Gods fauour, seeing all friends forsake him as an hypocrite, yet still hee beleeues, still hee hopes and hanges vpon the Lord. Here appeares that the words were not fained which afterward he spake, chap. 13. 15. *Loe though he slay me, yet will I trust in him, and I will reproue my waies in his sight.* Iob fights against all his owne affections, and striues to ouercome them, and to captiuate his soule a quiet prisoner vnto the Lord. Hee sets no great store by this present life, he hath euē renounced himselfe and his owne will, and doth as it were speake vnto the Lorde: doe thy pleasure with me, beate mee and bruse mee as small as this dust, yet will I trust in thee: nay turne mee to the very dust when it shall please thee, for I know my redeemer liueth, and that I shall rise againe and see him with these eyes.

Here is a strong faith that seeing nothing but signes of anger yet still doth rest in God.

The wicked being scorched with such a venemous inflamation would rore, and the best men would mone woefully. Iob. 19. 25. 27.

Verse 9. *Then said his wife vnto him, Dost thou continue yet in thine* [a] *vprightnes? *blesse God and die.*

[a] *Bethumatheka.*
* *Barek.*

Dost thou continue in thine vprightnes? That is, doest thou yet continue silent, as if thou wereft a sound man, art thou nothing mooued with this horrible calamitie? or hast thou not a dead and a benummed conscience, and canst not feel nor see by thine hypocrisie by most euident signes of Gods wrath vpon thee?

Blesse God and die. That is, be not silent man, but humbly confesse before God thine ignorance, folly, and hypocrisie, (for God assuredly is angrie with thee) so giue God the glory, and haue care that now thou maist die in a true faith and vnfained repentance. This is it, was spoken to men in miserie, or appointed to die as malefactors: as Iosh. 7. 19. Iosuha speakes to Achan wordes to the like effect, *My sonne I beseech thee giue glory to the Lord God of Israell, and make confession vnto him, and shew me now what thou hast done.* q.d. These torments can not proceed but

See 138. 139.

from an angrie God. Thou hast assuredly prouoked Gods wrath with some close sinnes of hypocrisie, otherwise we could neuer haue suffered all this losse of our substance and children, and nowe thou art so deadly wounded in thine owne bodie, * wherefore confesse thine hypocrisie, giue glory vnto God, and so depart in faith and repentance: Thou seemest to cary within thee a frosen heart so silent. It is not like that this woman the mother of so good a familie should be so void of religion: 2. humanity, and 3. common sense, as to bid Iob curse or blaspheme God. That cannot be the meaning of these words in this place: for it cannot be that she durst bee her selfe such an open enemie vnto God. 4. This speech were vaine to him. This is the greatest torment that Iob hath yet borne.

* I thinke she is of the same iudgmẽt with his friends which came to visite him.

1. Let all men here leame to take heed of Sathan euen then when they seeme they would doe good: Iobs wife like as all his friends was in this great error, that all great calamities did euer proceed from Gods great wrath and anger: for this cause are they so vehement in disputation against Iob, still concluding him an hypocrite, that they might driue him to repentance to escape Gods wrath, but Sathans purpose was by their hot speeches to driue him to desperation. Nowe his wife makes a faire preface for this purpose, therefore Sathan begins with her, for he is wel acquainted with the weaknes of this sexe, and how fit they be to intrap and deceiue others: againe no iniuries so gall vs, as those which proceede from our best friends. Lastly, this woman bearing chiefe authoritie in that house, all friends and seruants must follow her example And so they did indeed, as appeares chap. 19. 14. 15. 16. 17.

Pro. 25. 11. A word spokẽ in his place is like apples of golde and pictures of siluer. By good words the holy Ghost both breeds and confirmes faith.

2. The greatest comfort vnder the crosse, and that (as Iohn saith) which ouercõmeth all our enemies, is our faith accompanied with loue out of a pure hart and a good conscience. Now take from vs faith and the ioy and comfort of our conscience, we bee soone torne in peeces, and broken in spirite, specially when we be crucified and tormen-

1. Ioh. 5. 4.

ted

ted in bodie. This if Sathan could perſwade him by theſe diſputations, hee thinkes hee might ſore breake him, and take his ſhield from him, and ſo cauſe him to renounce his God. Wee haue within vs ſpecially vnder the croſſe, our owne carnall wiſedome, luſtes and affections which are ſtirring and mightie: but if Sathan ſteale into vs by errors and euill perſwaſions of men: then hee will ſtrangely torment vs.

Sathan would no doubt faine driue vs to this euery day, that we looſe al our laboure in ſeruing him, and being obediẽt vnto his word, Pſal.38.

The wicked doe thus ſcorne Gods people vnder the croſſe as hypocrites, and they haue no greater torment: Sathan vſeth it often againſt the faithfull, for hee knowes there is no meanes more effectuall to wound their hearts: Firſt, we ſee it in Dauid being viſited with ſome grieuous ſicknes, verſe 11. friendes ſtand a farre off, enemies talke wicked things and imagine deceite: theſe things grieued him ſore. And in another Pſalm being ſicke againe, *They ſay a miſchiefe is light vpon him, and he that lyeth ſhall no more riſe.* See (ſay they) what plagues are come on him for all his profeſſion. Secondly, in Chriſt, for he complaineth as it were crying againſt this, pſalm 22.17. *I may tel all my bones, yet they behold and locke vpon me:* meaning ſcornefully, as it was verified afterwards, the ſtorie recordeth it: Luk.22.15. *The people ſtood and beheld, and the rulers mocked him with them, ſaying, hee ſaued others let him ſaue himſelfe, &c.* But I take his wife did not ſo wickedly practiſe againſt him: but being in an errour, as hee findes, ſhee * would perſwade him that his faith was not good, that he was not greatly ſound, becauſe Gods hand was now ſo ſtrangely ſent forth againſt him, &c. It is a grieuous thing for the godly to haue the wicked to ſcorn them and their profeſſion, as wee ſee in Dauid often. But if they be cenſured, miſdeemed, and ſpoken euill of by the faithfull, it is the greateſt torment that can be to their ſoules: for they greatly deſire to pleaſe Gods people, Rom.15.30.31. Remedies, when either enemies do ſo ſcorne vs, or friends perſwade vs amiſſe, are thoſe which we ſee Dauid vſe and

Pſal.41.

*No greater torments to Gods people then to be ſcorned for their religion, and for to be euill intreated euen of their familiar friends.

Christ: first, silence. So Dauid: *But I as a deafe mã heard not.* So Christ: so Iob a long time. 2. By faith and hope to waite on God: *On thee O Lord do I waite.* 3. Prayer and meditation. So Dauid, so Christ, so Iob. These remedies vsed Iob: for he spake nothing seauen dayes and seauen nights, chap. 2. 13.

Psal. 38. 13.

1. Keepe faith and a good conscience carefully: for they are like to bee thy best friends in the euill day. 2. Remember the remedies these men vsed vnder the crosse: first, silence: secondly, hope: thirdly, prayer.

Vers. 10. *But he sayd vnto her, thou speakest like a foolish woman: what? shall wee receiue good at Gods hand, and not receiue euill? In all this did not Iob sinne with his lips.*

This verse cõtaineth 2. things:
- 1. A sharpe reproofe of his wife: a foolish woman, &c.
- 2. Arguments which testifie of his faith and courage, & to bridle her impatiencie:
  - 1. Such as receiue good must receiue some scourges. We haue: *Ergo.*
  - 2. Whom God commendes, they bee sound, &c.

Thou speakest like a foolish woman. That is, albeit I thinke not that thou speakest of any malice or hatred against me: for wee haue long dwelt together in the feare and worship of God, &c. yet I see thou art not so wise nor circumspect as thou oughtest to bee. Thou art of iudgement that great calamities and plagues proceede onely for sinne, and from the wrath of God: but I thinke farre otherwise, that whereas we haue receiued many blessings from God, wee must also otherwhiles receiue some chastisements.

Stultã opponit sapientis, & circumspecta.

Shall

Shall we * *receiue good at Gods hand, and not* * *receiue euill.* That is, wee receiue blessings from God thankfully, and cheerfully: so let vs receiue his corrections and roddes in like manner as thankfully: for these crosses be as good & as needful for vs as his blessings: his loue is nothing chãged, but he wold haue vs euery day by al meanes bettered, &c. The same hebrue worde is twise vsed *Kabal*, which signifieth to receiue thankfully and with a glad heart: *q.d.* Shall we receiue thankfully his blessings, and shall we not receiue as quietly & comfortably his fatherly corrections, howsoeuer they bee tart and bitter for a season? thou hast bin my companion in prosperity, wilt thou beare no part of mine aduersity? we had many blessings in common, the Lords chastisements are most laid on me, thou shalt beare the least part, now I pray thee let vs receiue Gods roddes thankfully.

* accept *Kabal* *susipere acceptare, acquiescere.*

In all this Iob sinned not with his lips. That is, Iob behaued himselfe as a religious and an obedient childe, in bearing patiently all his crosses, and so also this last calumniation against him. As he bridled inwardly and ouercame his owne affections and lusts by faith and godly meditations in silence, so he ouercame with good words in patience all his wiues folly. Hee spake not euill of his wife, nor of any, as the manner is of the wicked to iustifie themselues by condemning others: he did neither giue euill speech to his wife, nor spake any euill words against Gods prouidence: farre from blasphemie, chap. 1. 22.

Doctrine. Patience vnder the crosse: good words or sylence.

1. Here wee learne to temperate our speeches in afflictions. Iob is patient in heart, patient in minde, and patient in words, and yet he is prouoked euery way. He doth not in impatiencie fret in silence, when his wife reproues him as an hypocrite: neither doth he burst out into reuiling speeches against God or mã: neither yet doth he leaue his wife without reproofe. Thou art not wise woman, saith he, thou art weake and foolish, and thou canst not well iudge of Gods most holy prouidence, and of his needfull

corrections. Wise reproofes be very needfull, Leuit.19.17. Prou.9.8. Psal.141.4.5. Cain rayles, Esau chafes, and is full of desperate and bloudie speeches: he spake openly, *My father will dye shortly, and I will kill him: The dayes of mourning for my father will come shortly.* Gen.27.41.

We see God doth vs many good turnes, and shal we endure no euill at his hand when it pleaseth him?

2. When men receiue blessings, no thanks, to be thankfull: but how many are there which forget not soone all the good they receiue? And where shall you finde a man, which if you offend him neuer so little, is not readie to forget all the good he hath receiued? And as men doe with men, so doe they with God. In prosperitie they bee thankfull, and perswade themselues of his fauour, and praise him: but vnder the crosse they murmur, and thinke vpon nothing so much as his iustice and wrath. Iob on the contrary he forgetteth not now what good he hath receiued, and argues by the former blessings both spirituall and temporal which he hath receiued from God, that for these chastisements he ought to bee thankfull, they cannot proceede but from a louing father. Iob here practiseth that which Iames commandeth: *My brethren, count it exceeding ioyes when ye fall into diuers temptations.* Wee must be readie at all houres to send God whom againe the blessings which he lent vs, with thankfulnes. In aduersitie, meditations of Gods loue, grace and mercy in Christ: in prosperitie, meditations of Gods iudgements, rods and iustice are best. So did Iob, in prosperitie he gaue himselfe no rest, for feare of displeasing his God, he so thought of his rods and anger, chap.3.26. In aduersitie hee striues to be cheerefull, and to thinke of Gods goodnes.

Iob doth both teach & practise. Iames.1.2. Heb.12.8,9. 10,11. Iob.15.3.

This argument, and the meditation of it, is a singular preseruatiue in aduersitie. For whether wee consider the temporall blessings of God, or spirituall, which concerne our saluation, wee must needes bee comforted in the due consideration of them. Runne through some particulars, in thy conception, thy birth thine election, &c. behold his almightie power, prouidence and goodnes, &c. But se-

Consider euer vnder the crosse of Gods former loue towards thee, & so confirme thy selfe.

lecting

lecting and calling thee by Iesus Christ vnto euerlasting glorie, from endles shame: how canst thou once think of this, but thou must be exceedingly rauished with ioy and be ful of thankfulnes? and shal not this God send vs bitter crosses for a time on earth, which meanes to aduance vs to such endles glorie in heauen?

3. Note here the true mark of Gods faithfull children: first, where it is sayd he offended not with his lippes: The meaning is not that he grudged inwardly, and spake well outwardly, but that he had such a bridle for his affectiõs, that he could well rule his tongue in the middest of this scorching flame of temptatiõs. Many inward battels had he, but by faith he ouercame them so, as they could not appeare outwardly any thing at all in him. * It is a thing most rare, when a man hath many conflicts within, but that some bitter and euill words escape him without. For this cause sayth S. Iames, that *he which sinneth not with his * tongue, is a perfect man, and able to bridle the whole bodie.*

* An vnbeleuer will soone discouer himselfe by an vnbridled tounge vnder the crosse.

*In word. Iam. 3.2. & 1.26. Psal. 15.

Of the gouernment of the tongue.

First consider Iames arguments: (1.) Hee that cannot bridle his tongue, hath no religion, Iam. 1.26. (2.) He that can bridle and well vse it, is a sound wise man. (3.) Hee that cannot bridle it, is set on a wilde horse backe. (4.) He sits in a shippe which wants a rudder or a helme. (5.) An euill tongue like a flame burnes vp all, euen all the world, the diuell fires it. (6) He that hath an euill tongue, is full of sinne. (7) The wicked mans tongue cannot bee tamed. (8) Full of deadly poyson. (9) He cannot bee a faithfull man which hath an euill tongue. Blessing and cursing are contrary. see S. James 3. Ch. v. 2. vse

One thing be sure, till thou hast a good heart thou hast neuer a good tongue, Math. 15.19. Learne to speake well to God, so shalt thou speake well to men. The tongue is a notable instrument well gouerned, the worst part if it bee euill: euill by nature, hard to bee ruled: let vs often pray for the good gouernment and good vse of the tongue.

Thus

Thus far of wicked spirits: & now something would be sayd of the good Angels which kept Iob, & keep vs enery day. Psal. 34.7. First, They are many, Math. 26.53. 2. Of great strength, Psalm. 103.20. 3. Faithfull in their obedience, *ibid.* 4. They reioyce in our good, Luk. 15.7.10. 5. When we dye, they carrie our soules to heauen, Luk. 16. vers. 22.

Vers. 11.12.13. *Now when Iobs three friends heard of all this euill that was come vpon him, they came euery one from his owne place, to wit, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they were agreed together to come to lament with him, and to comfort him.*

In these mẽ which visited Iob in his afflictiõs, we are to consider:

- 1. What moued thẽ to visit him:
  - 1. They heard of his calamitie & miserie.
  - 2. They were his deere friends.
- 2. With what sympathie & loue they came vnto him:
  - 1. They agreed together to come & performe this duetie.
  - 2. They intended in loue, to come and lament with him.
  - 3. They came to comfort him by all meanes that they could best doe it.
- 3. When they were come to the place, note
  - 1. The signes of their true loue:
    - 1. Weeping.
    - 2. Renting garments.
    - 3. Humbled in the dust.
    - 4. Sate downe by him 7. dayes and 7. nights.
  - 2. What moued thẽ to be silent:
    - 1. They waited opportunitie.
    - 2. His sore and payne did increase.

Now

Now when Iobs three friends. No doubt he had many, being in that high pitch of dignitie, chap.29. but these were his speciall most wise, and faithfull friends.

When any of the faithful are afflicted al the the world wil ring of it, how much more if they be rich.

Heard of all this euill which came vpon Iob. That is, all the former calamities, losse of substance, losse of children, these last torments in his owne bodie.

They came euery one from his owne place. These three great men which are here named, came euery one from his owne countrie or possessions where they dwelt, Gen. 25. and 36. not alone, but accompanied with many no doubt, which came partly with them as attendants, and with a number which came purposely to see Iob for diuers causes.

Iob and his friendes al come of the same ancetors: for it semes they came all of Esau.

Eliphaz the Themanite. These surnames some haue thought were giuen them of the places, townes, or cities whence they came: but the best interpreters say these were the names of their ancesters, that Eliphaz is called a Themanite of Theman the sonne of Eliphaz, Gen. 36.11 42. which was the first borne of Esau. And yet we know Theman was a citie in Edom, Ierem. 49.7. Baruc. 3.12. which did beare name of that man, and this Eliphaz might bee Lord of it: so hee may beare the name of the towne and his fathers also.

Theman a City in Edom.

Bildad the Shuhite. Of Shua the sonne of Abraham by Ketura his second wife, Gen. 25.2.

Zophar the Naamathite. Some say of Zopho, sonne to that Eliphaz, Esaus eldest sonne, Gen. 36.11. Some say his name is set downe figuratiuely, of Timna one of the Dukes which came of Esau, vers. 40. And yet it may bee this man came of a towne called Naamah, which afterwards fell by lot to the tribe of Iuda, Iosh. 15.41.

Metathesis.

Naamah.

They were agreed together to come. That is, they came not by chaunce, they came purposely with one consent, they thoughte to ioyne their counsel, heads, hands & hearts together to doe him good.

To mourne with him, and to comfort him. They came

in loue, they would ease his sorrow if they could any way beare any part of it, and they desired to comfort him by prayer, and conference.

1. First, behold in these three men a singular president, for loue and wisedome. For loue they were deere friends, they mourned and were touched in their hearts for the calamities of their friend, they desired to comfort him and mourne with him: for godly wisedome, they agree together with all the best meanes and counsell they can to communicate vnto him all the signes of their loue. So Esay came to Hezekiah to comfort him, and admonish, and to pray for him. 2. King. 20. 1. 12.

Their discourses following shew they were men of rare gifts for wisdome and knowledge. These men follow Christs counsell faithfully. Math. 18. 18. 19.

1. *They agree together.* They know no prayers can preuaile with God, without consent of mindes. *Verely I say vnto you, that if two of you shall agree together in earth vpon any thing, whatsoeuer they shall desire, it shall be giuen them of my father which is in heauen: for where two or three are gathered together in my name, there am I in the midst of them.*

2. They mourne with them which mourne. Rom. 12. 15. 16. *Reioyce with them that reioyce, and weepe with them that weepe: be of like affection one towards another.*

3. They came to comfort his minde with counsell, admonition, exhortation: *Comfort the feeble minded, beare with the weake, be patient towards all men.* This they had a good purpose & meaning. But they so failed afterwards in the manner and forme of consolation and conference, that Iob found no greater torment by any calamitie, then by their speeches, howsoeuer wise and godly, yet vndiscreetly and vnaduisedly applied vnto him: insomuch that he complaineth against them all. Ye pretend a good purpose, that ye came to comfort me: but *miserable comforters are you all.* They came not we see to mocke him, but to comfort him: and yet in their contention and heate of disputation against him, they gaue him some hard and ironical speeches. For he saith, *I could shake mine head at you*

1. Thes. 5. 14.

Iob. 16. 2.

Iob. 16. 4.

meaning,

meaning, I could scorne you as you doe me for my misery: but I will not requite one euill with another.

Vse.

1. When God giueth vs loue towards our poore brethren, let vs aske him wisedome, that we may know how to relieue and comfort them: and when God giueth vs wisedome to know how to doe good, let vs pray for loue, to moue and stirre vp our affections to doe all the good we can for them.

2. It is hard to finde a man of such wisedome and loue, that is a right sound Phisition to cure the sores & wounds of distressed soules and troubled consciences: These men be so rare, that as Elihu saith afterward, ye shall hardly find such a messenger, such a comforter, one among a thousand. Chap.33.23.

3. The world is full at this day of such friends as will agree with you to mirth and feasting, but fewe come to the house of mourning: or if they come, they are vtterly vnable to speake one good word to comfort the heart of the afflicted.

So farre of their affliction before they came: Now of their loue and compassion being present.

Verse 12. *So when they lift vp their eies a farre off, they knew him not: therefore they lift vp their voices and wept, and euery one of them rent his garment, and sprinkled dust vpon their heads towards heauen.*

SO *when they lift vp their eies a farre off*. They were told of his miserable state, they therefore before they came neere him, they look vpon him a far off, *and know him not*: he was in such a pickle, that hee had lost all forme and fashion, more like a dead beast then any liuing man. * Many arguments of loue.

* *Therefore they lift vp their voices and wept*. These teares were not counterfeit, they did proceed from true loue and

 sound

sound affection: howsoeuer afterwards they were so amazed with the greatnes of the calamitie, that they thought him such an abiect and so farre from grace, as not worthie of any good worde of comforte: for they reproued him sharply, because they desired to humble him, for they thought him a very hypocrite.

The thought afterwards no word [illegible] be spo[illegible] vnto him but law and iudgment.

Euery one of them rent his garment. Such was the custome of those times in all strange accidents and calamities, as Gen. 37.29. vers. 34. *supra* cap. 1.20. This the hypocrites also did, and therefore Ioel cals for a new rending of the heart, chap. 2.13.

2. Signes of great sorrow & lamentation.

And sprinkled dust vpon their head. That is, they humbled themselues, acknowledging that they were but dust and ashes, as Abraham, Gen. 18. and vnworthie to bee aboue the earth, so Iosh ua and the elders of his time, Iosh. 7.6.

1 Now such as visite the sicke may learne here what affections and loue they must cary with them to the house of mourning, if they will doe good. First, such as meet for this purpose must be of one heart and mind. 2. They must bee men knowen, or well heard of, friends if it may bee. 3. They must be wise men and of an vnspotted life. 4. They must bee such as both can and will mourne and take to heart the miserie of the afflicted, Psal. 41.1. 5. These men must come prepared and of purpose to comforte him. 6. They must make themselues readie vnto prayer, and for this cause before the sicke humble themselues carefully, that he may ioine with them in prayers vnto God. 7. They must iudge wisely of the sicke according to their knowledge of his former life, and present afflictions. They must be thankfull to God for his patience. 8. They must neuer conclude of the fauor of God concerning him, by the greatnes or qualitie of his torments, Eccles. 9.1.2. *For no man knoweth loue or hatred of all that is before them, all things come alike to all.* By the euents of this present life it

Eccle. 9.1.2.

cannot

cannot be discerned, who is in, who is out of Gods fauor. These points wee haue noted at large in the treatise of fasting.

Verse 13. *So they sate by him vpon the ground 7. daies and 7. nights, and none spake a worde vnto him: for they saw that his paine was* * *exceeding great.*

BEholde here arguments of great sympathie and loue, considering his state, for Iob infected with a most venemous and pestilenciall plague, his sent, & lothsomnes was intolerable: and yet they sit on the ground 7. daies, &c. by him. But the meaning is not that they neuer departed fro that place 7. daies and 7. nightes since that they fasted so long: But that they spent the greatest part of 7. daies and 7. nightes sitting and mourning in silence by him.

And none spake a word vnto him They came to comforte him by speech and prayer, but now they stand so amazed as that they cannot speake a word to him, but no doubt speake much to God in their hearts.

For they saw that his paine was exceeding great or did increase exceedingly. They kept silence for a time not only for the strangenes of the euill, but also to see if his paine would any thing decrease, that so hee might the better attend to their words: but all this time of silence they shewed great signes of loue: one cause therefore of their silence was, they waited for oportunitie and time to speake, and herein they did well, Prou. 25. 11. *For a worde spoken in time, or a word spoken in his place is like apples of gold with pictures of siluer, &c.* Another cause was, they were of a doubtful iudgement concerning him, they thought verily God had forsaken him & let marks of his anger vpon him. Therefore they doubted how & what to speak, as after appeareth by their long speeches and conference with him.

1. Learne here what wisedome is required in them which would comfort afflicted consciences. They mu

* Or that his paine was increased exceedingly.

not onely shew signes of loue, they must be also very circumspect and prudent as in wordes, so in gestures when they come to the sicke. They must not exceede in mourning and lamentation, they must not bee so amazed as these good friendes were, because of straunge afflictions: for what will this effect in Iobs heart but astonishment, griefe and sorrowe, and desperation, if God helpe not speedily as here we see. They should rather after a time haue reioiced with praising God for his faith and patience. This now argueth in them great want of iudgement, and no maruell though Iob complayned afterwards, *Miserable comforters are you all.*

2. Lastly, note how Sathan deales with Iob in this sicknes, we see he smites him not all at once, but rackes him againe by degrees to see what he can wring out of Iob: for it is sayd that his paine & torment did still increase 7. daies and 7. nightes. And besides this racke in his bodie, the silence and gesture of his friends did so torment his mind, that at the last he cries out in that bitter maner we see, ca. 3. like a man insensie, which through some grieuous sicknes hath lost his wittes.

FINIS.